THE

CHRISTIAN ADVOCATE.

JANUARY, 1829.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXXVII.

When God from mount Sinai, delivered the moral law, as comprehended in the Decalogue or Ten Commandments, he introduced it, as we are informed, Exodus xx. 2, with these solemn and emphatic words—"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." These words our Catechism, with great propriety, denominates—"the Preface of the Ten Commandments." A preface is "something spoken introductory to the main design,"* and is intended to prepare the hearer or reader to receive what follows, with better understanding, and with more attention and regard, than he might otherwise do: And it will appear that the words with which the Decalogue was introduced are most admirably calculated to produce these effects, when we consider, as our Catechism affirms, that "The Preface to the Ten Commandments teacheth us, that because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments."

There seems to be no reasonable ground whatever, for the notion which some have entertained, that the words we consider were intended to be a preface to the first commandment only, and not to the rest. Some special reference or application to the first, they may have; but they direct our attention to considerations which powerfully enforce every other precept which follows. Even the duties which we owe to each other, derive their highest sanction from the relation in which we stand to God, and from the requirements of his holy law.

The answer of the catechism under consideration, and the text of Scripture to which it relates, specify *reasons*, calculated to show that we are bound to keep all the commandments of God. The divine *condescension* in this matter, ought not to escape our notice. The great Lord of heaven and earth does not rest his requisitions on *authority* merely. He assigns the reasons why we should yield to his commands; the motives, in view of which we should feel obliged, and be persuaded to a cordial obedience; and thus he seeks to draw and urge us to our duty, by all the considerations that should influence rational beings—by all that can operate on the principles of gratitude and love, as well as on our sense of justice and propriety. He acts in this, not as an arbitrary sovereign, but as a tender and condescending father.

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* Johnson's Dictionary.

The preface of the ten commandments teaches us, 1.—That *God is the Lord.* I have heretofore had occasion to observe that the Hebrew word *Jehovah* is almost uniformly, by our translators, rendered *Lord*—It is so rendered in the present instance. Our Maker assigns it as the first and formal reason why we should keep all his commandments, that he is Jehovah; that is, as this name imports, "the eternal, immutable, and almighty God, having his being in and of himself, and giving being to all his words and works."* As he is then the source of all existence, and of all power, wisdom, justice, goodness, and truth, he must be seen and acknowledged, by every rational creature to have a *right* to command. There can be no such thing as rightful and reasonable authority, if it does not belong to the Being whose power is almighty; and who possesses every other attribute, which can give full assurance that the power possessed will be wisely, and equitably, and kindly exercised. The consideration, therefore, of the very nature and attributes of God, shows in the clearest manner, that we ought to love and obey him with all our hearts, and with the utmost promptitude and cheerfulness. This is, and always has been, the indispensable duty of every individual of the human race. Hence the preface to the Decalogue, as well as each of the commands which it contains—and this is worthy of particular notice—is directed to *individuals,* and not to communities—"I am *thy* God—*Thou* shalt have no other gods before me." It is a *personal concern* of every child of Adam, without any exception and without any excuse or delay, to yield unreserved obedience to God, in all that He commands.

2. The second reason or consideration which is assigned, why we should keep all the commands of Jehovah is, that he is *our God*—"I am the Lord *thy God.*"

Every rational and moral being has his God. The object which he supremely loves, to whose authority he submits, and whose favour and approbation he most seeks and regards, is his God. The heathen have their idol gods, which receive their homage and their offerings: And all unsanctified men, even under the light of the gospel, have some creature objects which are really their idols—creature objects to which their hearts are given, from which they seek their supreme happiness, to which they do homage, and to which they are subservient even to abject devotion.

The ancient Israelites, to whom the words "I am the Lord thy God" were first addressed, were the descendants of Abraham, with whom, and his seed, Jehovah had entered into a solemn covenant, and given them the rite of circumcision as the sign and seal of that covenant. At this very time, they bore the evidence of the covenant in their flesh. They had moreover the special presence of Jehovah among them, and the overwhelming manifestation of his power and majesty before their eyes, in the burning mount, and had actually consented to enter, renewedly and formally, into covenant with Him who now uttered his voice from amidst the awful exhibitions of Sinai. To them, therefore, the words "I am thy God" were addressed with a peculiar emphasis. Jehovah was the covenant God of them and their fathers; he had been faithful to his covenant; he had been astonishingly compassionate and condescending to themselves, and they had anew and voluntarily consented to be his peculiar and obedient people: And to have the Almighty Sovereign of the universe thus pledged to them, provided they should prove faithful to their part of the covenant, ensured to them

* Larger Catechism.

privileges, advantages, and blessings innumerable, and of inconceivable value. By all these considerations and motives, then, he sought to secure their observance of the precepts he was about to deliver—an observance which was to be the test of their fidelity in keeping the covenant, into which they were about to enter. It was not expected, indeed, that they would so observe the moral law as to be the ground of their justification before God, as a matter of merit; but it was required, that they should exhibit such a cordial obedience to the whole of this law, as to show their supreme love to its Author, and thus prove that they were interested in that efficacious atonement for sin by the promised Messiah, which was so strikingly prefigured in their sacrifices, and indeed in all their institutions. Such was the pregnant import of the words "I am thy God," to those to whom they were originally delivered.

But these words, my dear youth, are as really addressed to us, as they were to the Israelites at Sinai. The moral law, then promulged, was intended to be as binding under the gospel, as under the Mosaick dispensation. It was sanctioned both by the words and by the example of the Saviour. It was indeed, to restore its honours, violated by our sins, by his obedience, and to endure its awful penalty in behalf of his people, that he came into our world. This law is therefore of everlasting and unchangeable obligation; and although, as you have frequently heard in these lectures, believers in Christ are not under it as a covenant of works, since, in that view of it, all its demands were answered by their Surety and in their behalf; yet their observance of it as a rule of life, is the test of their discipleship, and the evidence of their union with him as their spiritual head. Hence the words, "I am your God," apply with as much force to professing Christians as to the ancient Israelites; nay, since we have more light and richer blessings than were vouchsafed to them, our obligations are even more numerous, tender, and touching than theirs. Remember, I beseech you, my young friends, that you have been brought under the most solemn obligations to consider the God of Israel as *your* God. You have recognised these obligations in every act of religious worship in which you have professed to join: for whom do you worship, but Him whom you avow to be *your* God? and you who have been dedicated to God in holy baptism, have been formally and solemnly placed under the bonds of this covenant. You have been consecrated to Jehovah, Father, Son, and Holy Ghost. You are bound to be his, by every awful and endearing tie. He is emphatically *your* God, and you are bound to be his people—bound to be for him and not for another. Nor can you, without guilt and folly that has no parallel, regard these obligations as a burden. They are, on the contrary, connected with privileges and blessings beyond the power of language to describe. If you do not violate your obligations to be the Lord's, if you truly comply with the terms of the gospel covenant, a faithful and covenant-keeping God will, on his part, grant you all the blessings of that covenant. He will, so to speak, give you Himself. He will be to you all that the infinite Jehovah can be, to creatures of your limited capacity. As a pious writer expresses it—"He will make over all his glorious attributes and excellences to be yours; his infinity to be the extent of your inheritance; his eternity to be the date of your happiness; his unchangeableness to be the rock of your rest; his wisdom to direct you; his power to protect you; his holiness to sanctify you; his justice to acquit you; his goodness to re-

ward you, in the way of grace, not of debt, and his truth to secure to you the accomplishment of all his promises."* Who can express or conceive all the obligations, by which we are bound to regard Jehovah as *our* God, and as such to keep all his commandments!

3. God is *our Redeemer.* "I have brought thee out of the land of Egypt, out of the house of bondage." The claims which Jehovah, the God of Israel, had on the gratitude, confidence, and obedience, of his ancient chosen people, in consideration of his freeing them from their grievous bondage in Egypt, were no doubt of the strongest kind. Their oppression and sufferings had been extreme; and the interposition of their Omnipotent deliverer was marked by miracle, at every step. Not only had he completely emancipated them from the most cruel and abject slavery, when they were utterly unable to do any thing for their own relief, but he had destroyed their proud oppressor and all his armed host, and had given their spoil to them—his liberated and joyful people. That this people should willingly and unreservedly obey all the commands of a Deliverer, of such unbounded wisdom, power, and goodness, and to whom they were under such peculiar obligations, was what common sense and common gratitude would instantly enforce and urge, in the most decisive manner. It needed only to be mentioned—yet it was peculiarly proper that it should be mentioned —when a code of moral laws was about to be enacted by this Almighty Benefactor, for the obedience of the people who owed him so many obligations.

This deliverance from Egyptian bondage, however, was typical of a far greater deliverance—the deliverance of the people of God from the slavery of sin and Satan, by the Lord Jesus Christ, their divine Redeemer. How much of this *spiritual deliverance* was apprehended by the ancient Hebrews, we cannot precisely tell. Something of it must have been perceived, by those who had spiritual discernment. That Christ was typified by the Passover instituted in Egypt, and that the Rock which supplied them with water in the wilderness was emblematical of Christ, and indeed that nearly the whole of their institutions were symbolical of his character and work, we learn from the unerring oracles of God. Zacharias also appears to allude to the Egyptian, as well as to other deliverances, which his people had experienced, when, in anticipation of the birth of the Messiah, then near at hand, he said—"Blessed be the Lord God of Israel, who hath visited and redeemed his people;" and he goes on to recognise in that event the fulfilment of all the prophecies, and the oath of God to Abraham—"that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life." There is therefore no force put on the words, when the authors of our Catechism consider them as pointing to the redemption of Christ —and as teaching us to consider God as our Redeemer from a thraldom, infinitely worse in its nature and consequences, than that which the Hebrews suffered in the land of Egypt.

Meditate for a few moments, my dear youth, on the state in which you and all mankind were placed by sin, and on what was done and suffered by our blessed Redeemer —the eternal Son of God—to deliver us from our fearful situation, and to bring us into the light, and liberty, and privileges, of God's peculiar people. Consider, that the whole human family, having lost the image and apostatised from the love, service, and obedience, of

* Fisher.

their Maker and rightful Lord, had become the bond slaves of the enemy of God and man; and were led captive by him at his will. Recollect that this deplorable state was not one, like that of the Hebrews in Egypt, into which we had fallen by our misfortune only—It was one in which our own guilt had placed us; but from which no efforts of our own could deliver us; had we even been disposed to make efforts for that purpose. But it was not a small part of our misery, that, wretched as our condition was, we liked it well. We were rebels against Jehovah, and slaves to Satan, and were pleased with our chains. We needed both a provision for the pardon of our guilt, and for rendering us willing to accept the pardon, when it should be at our offer—willing to receive deliverance, when the way of deliverance should be prepared and open. This, precious youth, was your situation and mine, as viewed in our natural state, and without a Redeemer. And what has the Redeemer done to bring us out of this state, and to render us heirs of "an inheritance incorruptible, and undefiled, and that fadeth not away?" He has come from heaven to earth, humbled himself to assume our nature, expiated our guilt by a life of suffering, terminating in the cursed death of the cross. "We were not redeemed with corruptible things, as silver and gold—but with the precious blood of Christ, as of a lamb without blemish and without spot." Thus was a way opened to bring us out of our prison house, into the glorious liberty of the sons of God. But alas! as has been stated, man, infatuated as well as enslaved by sin, had no disposition or inclination to be freed from his bondage; and would in fact never have been delivered, if the Redeemer had not done even more than pay the price of redemption. If the Saviour had not ascended to heaven, and sent the Comforter, the Holy Ghost, to apply the benefits of his work to the souls of his people, and make them "a willing people in the day of his power," not one of them would have come to him to receive his benefits. No—having conquered their enemies, he had still to subdue them to himself, by the influences of his Spirit—To draw them sweetly by the cords of love; to unite them—to identify them, with himself, that all the privileges and all the possessions of the sons of God might be ensured to them; that happiness, which eye hath not seen, nor ear heard, nor of which the heart of man hath ever conceived, might become theirs, in virtue of their vital union with himself. Of this inestimable spiritual deliverance, the Exodus of the Israelites from Egypt—their being brought from under the tyranny of Pharaoh, and the cruel slavery of their task-masters there, by the mighty power and outstretched arm of Jehovah, was indeed a fit and striking type, and yet it was but a very small matter, in the comparison.

Recollecting then that it was God our Redeemer, that it was "Immanuel, God with us," who from the top of Sinai delivered the ten commandments, as a Moral law, for the guidance of man in the performance of his duty—recollecting that it was he who loved his people with a love that was stronger than death; that it was he who gave his life for theirs; that it was he who raised them from being heirs of hell to be the heirs of heaven—recollecting that he it was, who gave us all these precepts; and that he gave them, not less with a view to our own best interest, than as a test of our obedience and attachment to himself—let any one say, whether the conclusion of our Catechism be not well and strongly made, that "because the Lord is our God and Redeemer, THEREFORE we are bound to keep all his commandments."

I am particularly solicitous, my young friends, now that we are en-

tering on the consideration of the Moral law of God, that you should take that view of it which has just been given; and that you should keep it in mind, through the whole of the ensuing lectures on the precepts of the decalogue. If you will consider God, in the character of your Redeemer, as delivering these commandments, they will come with the most powerful appeals to your hearts and consciences, and you will, at the same time, view an obedience to them in its true light —not as something that will merit heaven, but only as the proof and evidence of real, cordial love to the holy law of God, and of your discipleship, as the sincere followers of him who has redeemed you. Do you not perceive that the very notion and name of a Redeemer, implies that you were captives to sin and Satan? And if so, and you had nothing to pay, and must owe your deliverance entirely to him, ought he not to have the glory of the whole? Suppose your obedience, henceforth to the end of life, could be perfect, would that cancel your former debt? Would you not still owe ten thousand talents to the law and justice of God, for your past transgressions? But this supposition is never realized. No mere man, since the fall, ever did, or ever will, obey the law of God perfectly, in this life; and therefore will need constant pardon for the imperfection of his present obedience, as well as for his previously aggravated and accumulated guilt. See, then, that you must be indebted to the boundless grace of God in the Redeemer, for the *whole* of your salvation. Yet this ought not to diminish, but greatly to increase, your sense of obligation to obey his commandments? The inherent excellence, and indispensable obligation of the moral law of God contained in the ten commandments, is no where so clearly and strikingly seen, as in the whole process of that redemption which Christ hath wrought out, for all who believe in him. If it had not been a good, reasonable, equitable, and holy law in itself, he would surely never have consented to be made under it, to obey it perfectly, and to bear its penalty to the utmost. But if the law is good and excellent in itself, all who love goodness and excellence must love this law; and if they love it, they will try to the utmost to obey it; for it is a gross absurdity to pretend to love a law which we allow ourselves to disregard and violate. The very nature of a law implies the demand of obedience; and if we love the demand of obedience, we shall assuredly render obedience. This obedience, moreover, in the present instance, is the appointed expression of our gratitude and love to Christ. This is his own test—"If ye love me, keep my commandments." Thus you see that if you are right-minded, you will strive to walk by the moral law as a rule of life, both because you love it for its own excellence, and because this is to be the proof of your gratitude and love to your Saviour: And this is what is called evangelical obedience, and *new* obedience—an obedience rendered from the new principle of love—not from the slavish principle of fear, nor the mercenary principle of purchasing or meriting heaven. May the Spirit of all grace incline us all to such an obedience, to all the commandments of God our Redeemer; and to his name shall be all the praise, both now and evermore—Amen.

THE GOSPEL DOCTRINE OF JUSTIFICATION BY FAITH.

Translated for the Christian Advocate, from the Archives du Christianisme.

(*Continued from vol. VI. page* 543.)

That we are justified before God by *faith only*, the express declarations of the word of God incontest-

ably prove. Besides the passages which we have already quoted, we add a few others, directly to the point. "Abraham believed, and it (his faith) was counted unto him for righteousness (Rom. iv. 3); The gospel of Christ is the power of God unto salvation to every one that believeth (Rom. i. 16); Whosoever believes in Jesus Christ hath everlasting life." (John iii. 16.) If the Saviour commended the centurion who requested the cure of his servant; the woman who was bowed down under a grievous infirmity for eighteen years; the Canaanitish woman who persevered in her prayers,—was it not on account of their faith? If he opened the eyes of the two blind men who had implored his compassion, was it not in saying to them, "According to your faith be it unto you," (Matt. ix. 29)? Why did he not say to them, Be it unto you according to your works? When Peter began to sink in the waters, Jesus called him a man "of little faith." "All things are possible to them that believe." (Matt. xvii. 20.) "What must I do to be saved?" said the Philippian jailer. "Believe," answered Paul and Silas, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." "I am the door," says Jesus, "by me, if any man enter in, he shall be saved."

Although these passages furnish the strongest evidence, still nothing is more repugnant to the pride of the human heart, than the truth to which they testify—that we are freely justified by faith; and it appears to this proud heart a shame, not to bring something to God, in payment for the salvation which he bestows. But the sinner must lay aside this foolish self-conceit, in order that he may solicit the grace of God as a pure gift, of which he is, in every point of view, unworthy. "The righteousness of God by faith in Jesus Christ, is unto all, and upon all them that believe; for there is no difference, since all have sinned, and are wholly destitute of the glory of God. We are justified freely by his grace, through the redemption that is in Christ Jesus, whom God has appointed to be a propitiatory victim, through faith in his blood. Where is matter of boasting then? It is excluded. By what law? Is it by the law of works? Nay; but by the law of faith. Therefore we conclude, that a man is justified by faith without the deeds of the law." (Rom. iii. 22, 28.) "We know that a man is not justified by the works of the law, but SOLELY by faith in Jesus Christ." (Gal. ii. 16.)* Even setting the Scriptures entirely aside, it is impossible to support the tenet, that our merits are of any account in the remission of our sins. But although our works are of no account in our justification, yet they ought to be the necessary fruits, the immediate consequences of it, as a testimony before men and to ourselves, that we are justified before God. It is in this sense that Paul declares to us, that "we are created in Christ Jesus unto good works," (Eph. ii. 10); and that "with the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation." (Rom. x. 10.) It is for this reason that our Lord requires, that our "light shine before men; that they, seeing our good works, may glorify our Father who is in heaven;" and that his apostle exhorts us to "be followers of God as dear children." "Good works," says Augustine, "do not go before him that is to be justified, but they follow him who is justified." Opera bona non præcedunt justificandum, sed sequuntur justificatum.

"Good works," says St. Clement, "follow knowledge as the shadow

* The above passages are rendered according to the French Protestant Version, (the Genevan); but the word SOLELY, (*seulement*) which M. Blanc makes emphatical, has no word corresponding to it in the original.—Tr.

follows the body." The Holy Spirit teaches us, that "those who die in the Lord are blessed, because their works do follow them." (Rev. xiv. 13.) Although our good works are the natural fruits of our faith, yet God does not, in all cases, call upon us to give external evidence of our justification; as witness the penitent thief upon the cross, and all those who sincerely embrace Christ as their Saviour, in the hour of death.*

This simple exposition of our faith, wholly based upon the Holy Scriptures, will be deemed sufficient to repel the calumnious reproach which our adversaries often bring against us, and which the enemies of the gospel formerly brought against Paul, in the first century of Christianity, that we open a door to licentiousness, and despise good works. "Ah!" says Morus, "would to God we were as holy as our doctrine is scriptural! Would to God that we could make the same reply to them by our works, that we do by our words, and that our conduct were as Christian as our confession of faith!"

1. In opposition to the doctrine we maintain, the following passages from the apostle James are cited. "Abraham was justified by works; by works a man is justified, and not by faith only." (James ii. 21, 24.) Here let it be observed, that so far from setting the sacred writers to contradict one another; we are under the necessity of acknowledging that the apostles Paul and James were directed by the same spirit, and intended to declare the same faith. When Paul says that faith justifies us, he speaks of a living faith, which "works by love;" and in this respect, James perfectly agrees with him, when he maintains that "the faith which is without works, is dead." The former exhorts sinners to be reconciled to God, by faith in Christ Jesus; the latter speaks of pretended Christians, who imagine that because they have a historical knowledge of the Holy Scriptures [and a name to live,] they shall be able to enter into eternal life. In this sad state of foolish security, he makes them observe that such a faith is superficial, fruitless, and ineffectual to salvation. If they, to whom James addressed himself, had really possessed the faith, of which Paul spoke, he would not have required them to "show their faith by their works," for this would have been useless. He says not, though a man *have* faith, but "though a man *say* he hath faith;" which proves that he speaks by concession, not intending to say that hypocrites, wordy Christians, (*chretiens de paroles*) have faith. Such persons have a false faith, which the devils also possess, and which will only render them more culpable in the eyes of Him who cursed the barren fig-tree. This apostle does not deny that the faith of Abraham "was imputed to him for righteousness," (v. 23); but addressing himself to men who pretend to have the faith of Abraham, and who, slumbering in criminal inactivity, give no external proof of their faith, he reminds them that this holy patriarch perfected his faith, by a prompt obedience; and that his works evidently justified him before men, showing that he had believed God, and had confided in his promises.

2. It is moreover objected, that the works which Paul excludes from justification, are ceremonial works only. We reply, that it was impossible Abraham could be justified by the ceremonial law, because it was not given to the Jewish people until four hundred years afterwards. The apostle intends the moral, as

* If the dying give no external evidence of embracing Christ, how shall we know that any of the dying are justified? And if they give external evidence of sincere faith, repentance, love, and hope, then they give external evidence, in these fruits of the Spirit, of their justification. —TR.

well as the ceremonial law, since he speaks of "the law which gives the knowledge of sin," (Rom. iii. 20,) and affirms it to be that by which every mouth may be stopped, and the whole world may become guilty before God." He treats of all kinds of works, whether under the natural or revealed law, as may be seen by consulting Rom. iv. 1, 6, and xi. 6; 2 Tim. i. 19; Tit. iii. 5.

From the doctrine of justification by faith, it results that we render due homage to God, by acknowledging him alone to be righteous. Has he not "first loved us? What have we that we have not received" of his mercy? And "if we have received, why should we glory, as if we had not received? Of Him, and through Him, and to Him, are all things." The proud man, who would enter into heaven by his own works, sins against the justice and mercy of God. He sins against his justice, in presuming to offer empty, ineffectual satisfaction; against his mercy, in thinking that he needs it not. The saints in paradise cry with a loud voice, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and blessing." "God forbid that I should glory," says Paul, "save in the cross of our Lord Jesus Christ." Thus our conscience is truly peaceful, because our salvation is not the work of man, and because we lean not on the feeble arm of flesh, but on the infinite mercy of God. "Where," says Bernard, "where shall the fainting find true, steady, and assured repose, unless in the sufferings of our Saviour? I rest there with so much the more assurance, because he is powerful to save me. The world around me rages to trouble me, my own body persecutes me, Satan lays snares to surprise me; but I shall not fall, for I am supported by a solid and unshaken rock. I have sinned, I have even committed great sins; they trouble my conscience: but they shall not overwhelm it, when I call to remembrance the sufferings of the Lord——Wherefore my merit is the Lord's mercy. While the Lord is rich in mercy, I am not poor in merits; and as the mercies of the Lord are great, my merits also are abundant. Shall I proclaim my own righteousness?—But, Lord, I remember thy righteousness, which is mine; for the Father has given thee to be my righteousness." "I glory not in my works," says Ambrose, "but I glory in Jesus Christ; I glory not as if I were righteous, and free from sin, but I glory that I have been redeemed, and that my sins are pardoned. I glory not that I have been serviceable to any one, but because Christ is my advocate with the Father, because for me his blood has been shed, and for me he has suffered death."

O Lord, our God, make our souls experience the delightful sweetness of this faith, which is a gift of thy bounty, and without which it is impossible to please thee (Eph. ii. 8; Heb. xi. 6)!

ANDREW BLANC.

For the Christian Advocate.

THE CHRISTIAN'S REMEMBER ME.

"This do in remembrance of me."—*Luke* xxii. 19.

In mercy, Jesus condescends
  Communion sweet to hold
With sinners, call'd to be his friends,
  And give them joys untold:
In this memorial of his love,
  My Saviour's pledge I see;—
This do—these symbols take, and prove
  Thou dost remember me.

In these provisions of his board,
  The hallowed bread and wine,
I view the sufferings of my Lord,
  And see his glories shine:
O, how propitious he appears,
  With grace divinely free;
His voice my drooping spirit cheers,
  He says—remember me!

Yes—tho' the crimes in memory rise
  Which pierced my Saviour's side,
I'll look, when Justice vengeance cries,
  To Jesus crucified:

'Twas when he bore the wrath of heav'n,
And bled upon the tree,
Thy sins, he said, are thus forgiven,
Therefore—remember me!

Whene'er ambition prompts my soul
To pant for wealth or fame,
O, may this thought my heart control,
That Jesus suffer'd shame:
Tho' rich in glory, he was born
A man of grief to be;
My Saviour thus enduring scorn,
Said—O, remember me!

When tempted to distrust or fear,
And at my lot repine,—
When flatt'ring prospects disappear,
And earthly joys decline;
My Saviour then I'll call to mind,—
His foes and victory;
'Twas then, his sympathy, how kind!
Said—O, remember me!

When men with loud professions speak
Of friendship's sacred ties;
Whilst they alone their int'rest seek,
And then their friend despise;
I'll think of Jesus when betray'd,
The trait'rous kiss and foe;
With thorns in mockery array'd,
He said—remember me!

Should foes combine my name to blight,
And those I love beguile,
And wrapt in persecution's night,
I no where see a smile:
I'll think on Christ at Pilate's bar,—
His friends' apostacy:
His look, then cast on me from far,
Said—O, remember me!

Oft when of free and sov'reign grace,
To dying men I tell,
Truth finds in their cold hearts no place,
Nor turns their feet from hell,—
Like Jesus when in lonely prayer,
I'll suppliant bow my knee;
His fervour, breath'd in midnight air,
Said—O, remember me!

And should I be by grief oppress'd,—
Tho' my frail heart should faint,
By faith I'll lean on Jesus' breast,
And tell him my complaint:
O, then upon his cross I'll think,—
His matchless agony,—
The bitter cup he took to drink,
And said—remember me!

In ev'ry sorrow, ev'ry pain
Which my Redeemer knew,
I hear a voice of love so plain,
It brings him to my view:
His anguish'd soul, his dying breath,
Said, I remember *thee;*
In life forget *me* not, in death,
Still there remember me!

Yes—when no more the light of life
My pilgrimage shall cheer,
In the dark vale, whate'er the strife,
He'll banish ev'ry fear;
For when death's Conqueror arose,
He made its terrors flee,
And said, in triumph o'er his foes,
My saints—remember me!

In Judgment, when I meet my Lord,
Still to his cross I'll fly;
And he'll pronounce the gracious word,
"Thy record is on high!"
Then with the saints around his throne,
In blest eternity,
With palm, and harp, and song I'll own
This dear—REMEMBER ME!

ALICIAN.

Miscellaneous.

We have received, in exchange for the Christian Advocate, a regular series of THE EVANGELICAL CHURCH JOURNAL [Evangelische Kirchen Zeitung], from the commencement of the year 1827, till the end of the month of June last. This able miscellany is conducted by Dr. E. B. Hengstenberg, professor of Theology in the University of Berlin, and receives contributions from several of the most distinguished Protestant writers of continental Europe. We shall enrich our pages with occasional extracts from this publication, and could wish that we had more space to spare for the purpose. It is from this journal, and the Archives du Christianisme, printed at Paris, and from which we have already given a number of extracts, that the real state of religion on the Continent of Europe is chiefly to be learned. The following article (for the translation of which we are indebted to a friend) begins, it will be perceived, a series of communications, relative to the state of religion in France. This is an interesting topick, on which several articles have lately appeared in our publick papers,

and in regard to which authentick information is earnestly desired by the religious publick—Such information we hope to give our readers, by the continuation of the communications promised in the close of the following.

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Extract from the Evangelical Church Journal of July 11, 1827.

"EXTRACT OF A LETTER TO THE EDITOR.

Paris, June 11, 1827.

Perhaps no country has, within latter years, experienced such a change in its religious state as France. The Lord really seems to be graciously indemnifying this country, for what it has recently suffered from the doctrines of modern philosophy and from political convulsions.

It is true that hypocrisy is as much to be dreaded at present, as infidelity was some time since; because many, for temporal purposes, clothe themselves with the appearance of a piety, which is altogether inactive and lifeless. But it is equally true, that there are, in all religious communities, amongst us, Christians who rear their building upon the simple foundation of their faith; that many make the radical principles of Christianity the subject of their supreme regard; and that instead of that levity, for which the French have so often been censured, a certain steadiness and desire for truth becomes more and more characteristick of them.

In another letter, I may perhaps describe to you the state of the Catholick church, but at present I shall confine myself to a brief statement of the circumstances and measures to which the Evangelical church here owes her revival, and the degree of prosperity which she has attained.

The formation of a Protestant Bible Society in 1818, was like a signal for the subsequent occurrences. Gentlemen who had hitherto been but little known to one another, now became closely connected, and an extensive correspondence was carried on among the friends of Bible societies throughout France. Their letters, which were soon after collected in a monthly magazine, bore testimony to the spirit that animated them, and to the doctrine which they professed. Auxiliary societies were formed in the different departments, and the ardour for thus uniting themselves spread with incredible celerity, and was generally attended with the most pleasing consequences.

Some friends, about this time, undertook the publication of a religious journal, under the title of *Archives of Christianity in the Nineteenth Century* (Archives du Christianisme au xix siècle), in order that the increasing activity might be properly regulated, and nothing be taught but the true Protestant doctrine; that is, Christianity in its original purity, and unconnected with Neology, with which it is sometimes confounded. But these gentlemen, by increasing their number, admitted the assistance of men who were not animated with the same spirit.* Hence it happened that, in the same journal, essays of quite a contrary tendency appeared. But a change was subsequently made in the revising department, in consequence of which the "Archives" obtained its present character, which it has supported for several years; and it is now the organ, and as it were the rallying point, of all Frenchmen, whose sentiments are evangelical.

Two Christian strangers who happened then to be in Paris, greatly contributed to extend the religious animation. Mr. Wilder, an American merchant, who has since returned to his native country, received under his hospitable roof every friend of the gospel. At his house, frequent prayer meetings were held, which were at last at-

tended by great numbers, and produced much good. The other of the two gentlemen, the Rev. M. Wilks, the minister of the small American congregation, is yet with us. He is indefatigable in the many labours which he undertakes, and may justly be called our greatest benefactor. He came to France about the time when the Protestants, in the southern provinces, were persecuted (1815); he went to the scene of distress, and having convinced himself of the sufferings his brethren had endured, and their pressing wants, he asked and received from England large sums for their relief. Thus he soon became acquainted with many ecclesiastics and laymen; he gained their affection, and knew afterwards how to use his influence, for the spiritual welfare of those to whom he had rendered such essential services in relation to their temporal wants. In the mean time, our religious institutions became firmer and more numerous. The Tract Society; The Society of Christian Morality, consisting of Catholicks and Protestants; The Protestant Missionary Society, whose seminary, formerly under the direction of Mr. Galland, but now conducted by Mr. Grand-Pierre, contains six pupils; The Protestant Society for mutual protection and relief; and The Committee for fostering Sunday Schools—were all formed in quick succession, and are all prospering. In the month of April, of every year, they hold their general meeting, and give an account of their respective labours. Many friends to these institutions come at that time to Paris; and from the spirit, which manifests itself in most of their addresses, which in these meetings are generally made ex tempore, we can judge what progress truth has made in each succeeding year. No doubt it will be gratifying to you to hear that such numerous and powerful testimonies were never before given in favour of the gospel, as at the meeting which we lately attended. We had then the company of several excellent ministers from different departments, and we were rejoiced to see that such men presided over our congregations.

I ought not however to conceal from you, that although much is done in Paris, from whence the Christian animation emanated into the provinces, our spiritual state is yet far from what you might presume it to be. The true church is yet small; many who participate in our institutions, do it more as Protestants than as Christians. The females, and particularly those of the highest stations, give the purest proofs of reviving spiritual life. Amongst them we find some who, possessing the greatest pre-eminence of birth, property, and genius, manifest that simplicity of the children of God, which is the concomitant of true faith; and these may be said to be the heart, about which all true Christians will gradually coalesce.

It is now several years since Christianity has been developing itself in this country, without meeting with any serious external obstruction. A minister at Nismes, it is true, tried to make the German *Nationalism* popular, by publishing a journal under the title of "Mélanges de Religion et de Morale," which however soon ceased for want of supporters. It is now about two years since the "Revue Protestante" has taken this work in hand. The "Revue" is conducted with great talent, but it seems to degrade every thing evangelical. It unceasingly advocates *free self probation*, as if this alone constituted the Protestant doctrine. It thus presents to the Catholicks an easy mode of attack, who ask with great propriety whether there can be any thing positive in religion, if after eighteen hundred years since the commencement of Christianity, and after three hundred years since the Reformation, nothing is

yet to be taught but to prove one's self.*

In this letter I have confined myself to some general topicks. In my next I shall make you acquainted with our principal churches, the ministers most eminent for their zeal and spirit, and the laymen, who are chiefly desirous to co-operate with you. On the correctness of my statements you may depend, and I shall endeavour to make them with Christian reserve and prudence. I have the honour to be, etc.

YOUR CORRESPONDENT
IN FRANCE."

ON THE EFFICACY OF THE "FAITH OF THE GOSPEL" IN THE PREVENTION AND CURE OF DISEASES.

(*Concluded from Vol. VI. p. 554.*)

5. Having seen the sentiments and practice of some of the most eminent European physicians, let us now attend to what the American physicians have to say on this important subject.

That great luminary of medical science, Dr. Rush, enumerates "piety towards God, a respect for religion, and a regular attendance upon publick worship, among the duties of a physician." And he advises them, when "setting out in business, to acquire such habits of punctuality in visiting their patients, as shall not interfere with acts of publick homage to the Supreme Being." He also recommends the "reading of the Scriptures, as the best means of fortifying the mind against the fear of death."

6. Dr. Bard of New York, was a practical as well as a professing Christian. All the Christian methods for enlightening and renewing mankind, found in him an able patron and a successful advocate. Of him it may truly be said, "he adorned the doctrine of God his Saviour in all things." He showed his faith by his works. The following extract from a memoir of him, by Dr. Ducahet, will make known his character.—"He was one of those very few physicians who consider it a duty, to advise and admonish their patients in their spiritual affairs. It was his constant practice to procure, or to administer, religious instruction to the ignorant, and spiritual consolation to the distressed. And however indiscreet and officious communications of this kind may be considered by some, he has left upon record his testimony to their usefulness, and to the general good will with which they are received. In not one of the many manuscripts (in my possession) of his annual addresses to the graduates of medicine, does he omit to recommend this practice; and to enforce it by the assurance that, during thirty years of professional life, he had made it an uniform duty; and that he had very seldom regretted his conduct, having found such communications to be generally acceptable, and *never* productive of *injury* to the sick. It is very much to be regretted that the example of this 'truly eminent' and good physician is not more frequently imitated, and that medical men are so apt to disregard the eternal concerns of their patients, and to imagine that it is even necessary to divert their thoughts from death and eternity. Such conduct is a criminal neglect of a solemn duty, and betrays an insensibility, as cruel as it is dan-

* We confess ourselves at a loss what to understand by the "free self probation" mentioned in this paragraph, and how the Roman Catholicks turn this Protestant dogma against its authors, unless the objectionable position be to this effect—that true religion consists in every man adopting a faith and practice that fully satisfies himself—This certainly the apostle Paul did *before* his conversion. EDITOR.

gerous, to the best interests of those committed to their care. It was too Dr. Bard's practice to call the *early* attention of his patients to this important subject. Religious admonition, he properly thought, should not be *deferred* until all hope of recovery is gone. This is not the best chosen period for religious instruction, or the one most favourable to its due effect upon the mind. It is not in the last moments of life, when the body is racked with pain, and the mind agitated and alarmed by the apprehensions of death; when a deadly stupor clouds the faculties, or the imagination flits, in wild delirium, from object to object, and from thought to thought, that the mind can be brought to prepare itself for the awful transition which it is to undergo. Sickness is a season of reflection with most men, and naturally induces a docility of temper, highly favourable to the reception of wholesome admonition. It is now that religious instruction and advice are most productive of effect. If delayed till the last hours of life, they may serve indeed to awaken the alarms of the sick man, and to plunge him into despair, but they can seldom benefit his soul."

The conduct of Dr. Bard, in this particular, must commend itself to the approbation of every rational and feeling man; and entitle him to be placed with those worthies who have united to exalted talent, extensive erudition, and distinguished rank, the graces and virtues of the Christian character.

7. Dr. Rush, after having narrated his happy recovery from an attack of the Bilious Yellow Fever of 1793, and from a chronick disease consequent thereon, acknowledges his obligations and gratitude to God, in these words: "But wherewith shall I come before the great *Father* and *Redeemer* of men; and what shall I render unto him for the issue of my life from the grave?

——"Here all language fails;—
Come then expressive silence, muse his praise."*

I shall conclude my address by some extracts from the essay of the last mentioned eminent physician, entitled, "The Influence of Physical Causes upon the Moral Faculty," since it appears very applicable to the present discussion; which may be called "An Essay on the Influence of Moral Causes on the Physical Faculties."

"Let it not," says Dr. Rush, "be suspected, from any thing that I have delivered, that I suppose the influence of physical causes upon the moral faculty renders the agency of divine influence unnecessary to our moral happiness. I only maintain, that the operations of the divine government are carried on in the moral, as in the natural world, by the instrumentality of second causes. I have only trodden in the footsteps of the inspired writers. Nebuchadnezzar was cured of his pride, by means of solitude and a vegetable diet; Saul was cured of his evil spirit by means of David's harp; and St. Paul expressly says, 'I keep my body under, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away.'" He also believes "that in those extraordinary cases where bad men are suddenly reformed, without the instrumentality of moral, or rational causes, that the organization of those parts of the body in which the faculties of the mind are seated, undergoes a physical change; and hence the expression of 'a new creature,' which is made use of in the Scriptures to denote this change, is proper, in a literal, as well as a figurative sense." And he adduces, in proof of this, the assertion of Paul, that he "bears in his body the *marks* of our Lord Jesus." "It is probably the begin-

* Rush's Works, vol. iii. p. 353.

ning of that perfect renovation of the human body, which is predicted by St. Paul in the following words: 'For our conversation is in heaven, from whence we look for the Saviour, who shall change our vile bodies, that they may be fashioned according to his own glorious body.' I shall not," continues he, "pause to defend myself from the charge of enthusiasm in this place; for the age is at length arrived, so devoutly wished for by Dr. Cheyne, in which men will not be deterred in their researches after truth, by the terror of odious or unpopular names."

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Editorial Remarks.

We can by no means adopt the explanation of some facts, and the exposition of certain passages, of sacred scripture, which appear at the close of this address. We would also observe, that the title of the Address attributes to one of the Christian graces, *Faith*, effects which immediately flow from some of the other graces, such as *Hope*, *Patience*, &c. Faith is indeed the foundation grace, and is ever accompanied by all the rest. Yet, perhaps the title of the paper might more properly have been—*The Influence of Genuine Christian Piety, in the Prevention and Cure of Diseases.* But although we thus advert to what we deem inaccuracies, we do not consider them as at all affecting the general merit of the essay.

We intimated, when we first introduced Dr. Church's address to the notice of our readers, that we had "long wished for a good opportunity to combat, the absurd, cruel and wicked opinion, entertained by many physicians, and embraced by many of their patients, that a clergyman must be kept out of a sick room, at least till the patient is past all hopes of recovery." And we promised "some remarks of our own, and some facts witnessed by ourselves, in confirmation of our remarks." When this was written, we had not so particularly examined, as we have since been called to do, every part of the address now before our readers. Had this been the case, we might perhaps have forborne the pledge we gave; since the ample testimony of medical men themselves, especially of medical men of the first eminence for skill and reputation, is likely to be of far more avail than any remarks of our own. We shall, notwithstanding, add a few thoughts, in the hope that they will be more regarded, when it is seen that the most competent judges are with us, in the opinions we deliver.

1. The worth of the soul is such, that if it were granted that the use of those means which are calculated to promote its salvation did interfere with the speedy removal, or even the final removal of disease, those who duly estimate the concerns of eternity, in comparison with those of time, would see and say, let no regard to the body endanger the eternal felicity of the immortal spirit. On this consideration, all who have any serious belief in an endless state of future happiness or misery should resolve, that, so far as they have influence, the sick shall not be suffered to pass into the eternal world, without the use of the best means which they can command, to aid them in preparation for this great and decisive crisis of their existence.

2. Ministers of the gospel, and those who are preparing for the sacred office, ought to make it a subject of particular attention and earnest inquiry, how they may treat the sick, in a manner most likely, under the divine blessing, to be attended with saving benefit. It is believed that this is a subject too little regarded by many ministers of the gospel, and by a large proportion of theological students. There is no part of the ministerial office more delicate in its nature, than the proper method of treating per-

sons in sickness; and it is to be feared, that a part of the prejudice against ministerial visits to the chambers of the sick, may have arisen from some instances of indiscretion, or want of fitness, in those who have been called to the performance of this duty. This is not the place to enter into any lengthened or particular statement, of what is believed to be the best manner of dealing with those who are suffering from disease—It is a subject on which a small volume might profitably be written. We shall, however, not forbear to remark, that the duty we contemplate requires, and may be considered as consisting in, *tenderness* and *fidelity*. Great tenderness should undoubtedly be used, in all the cases contemplated. The spiritual physician should manifest deep sympathy; and that he may manifest it, he must *feel* it. He should endeavour to put his own soul in the soul's place of the suffering patient, and carefully consider, also, the bodily weakness of the party to be addressed. This will give a character to all that he says and does —to all his words and actions, and to the very tones of his voice—which will be likely to have the most happy effect. But no part of this tenderness is to consist in the want of fidelity, or in endeavours to comfort the afflicted on other than gospel grounds. Not only does the minister of religion incur an awful responsibility for himself, if he endeavours to sooth the sick by unwarranted considerations, but, by so doing, he will sometimes entirely miss his object. A well-instructed individual, or one whose eyes have been opened on his lost and miserable state as a sinner, will see that his spiritual guide is "a physician of no value," if he directs to other ground of hope and comfort than the riches of divine grace —the full redemption of Christ, and the way that is opened by him for the extension of mercy to the chief of penitent and believing sinners. We have known a clergyman—who sought to allay anxiety and fear, by reminding the sick of a good moral life, and a regular attendance on the ordinances of the church—told that no repetition of his visits was desired. A man of another spirit was sent for, and heard with the greatest interest.

3. We confidently assert, that if ministerial visits to the sick are managed with discretion and tenderness, as well as fidelity, there is seldom, if ever, any reason to be apprehended that they will interfere with the recovery of the patient—and that in many cases they will essentially promote it. This position is abundantly supported by the numerous facts which are stated in the preceding essay, as well as by the opinions there adduced, of some of the most distinguished physicians of our own and other countries. We will add two or three striking instances, witnessed by ourselves. The first was of a lady in a declining state, from pulmonary affection. She had requested spiritual instruction and aid, but had been refused it, under the notion that she was only *low spirited*, and what is called *nervous*. But although asafœtida and opium were fully tried, neither could quiet sleep be obtained, nor incessant agitation and anxiety, when awake, be prevented. At length, to gratify her, and as a matter of experiment, a clergyman was sent for to visit her. Her case was found to be one of a very rational concern, in regard to the state of her soul—accompanied by a manifest want of suitable instruction, direction, and encouragement. These were afforded; and from the very first visit, through the whole of her protracted illness, no more anodynes or antispasmodicks were needed, either to procure sleep, or to prevent agitation. She was calm, patient, quiet, and resigned—not only more comfortable in her own feelings, but unspeakably less trou-

blesome to her attendants than she had been before; and thus she remained till her death. The second instance mentioned (for we could mention many) shall be of acute disease. An athletick man, in a dangerous fever tending to putridity, was found in a state of great anxiety about his immortal part. He was neither ignorant of religious truth in general, nor of the exigency of his own case in particular; but the distress of his mind absorbed all regard to the sufferings of the body. Counsel was given him; and in the midst of the prayer that followed, light, and peace, and even joy, broke in, as he affirmed, on his mind. There was manifestly an entire change in his aspect, as well as in his conversation; and a speedy recovery succeeded. A third case has been witnessed by us, since we began to write this article—the case of a female in dangerous illness, whose mind was so affected as to prevent bodily rest, till after spiritual assistance and prayer; since which she has slept comfortably, and hopes are entertained of her recovery. But instances of a similar kind, as already hinted, might be multiplied indefinitely. The writer can affirm with truth, that in the pastoral charge of one of the largest congregations in the United States, for more than the fourth part of a century, he never knew an instance in which his ministerial visitations of the sick were even apprehended, so far as he has known, to have been injurious. In a few instances he has known them forbidden by friends and physicians, and the sick kept in ignorance of their situation, till they were surprised into eternity. The responsibility of such friends and physicians, the writer would not incur for the universe—He hopes that every reader of this article will avoid it. What excuse can be given for depriving the sick of religious aid, when facts innumerable demonstrate that it may be afforded, not merely without injury, but often with evident advantage to the aim of the physician? and when, if some bodily suffering were the consequence, it is infinitely outweighed by the hopes of benefiting a soul, destined to happiness or misery inconceivable and interminable!

STRICTURES ON MODERN GEOLOGY.

In our last November number we intimated our intention to transfer to our pages, as soon as we should find a good opportunity, some remarks from the Christian Observer on the subject of Modern Geology —We propose now to fulfil the intention then announced. But we wish, previously, to make a few observations of our own, on the general subject.

1. We are of the opinion that the cause of true religion will never be promoted, but greatly injured, by refusing to listen to the statement of any facts in natural history or science, under an apprehension that they militate with divine revelation. If the things recorded in the Bible have been revealed by the God of truth—the Creator of the world and all things therein—they never can be inconsistent with well ascertained facts in his works, as they are now exposed to our observation and scrutiny. We all see and admit the folly of Pope Urban VIII., in endeavouring to oppose the Copernican theory of the planetary revolutions, by his edicts and denunciations. It is such an immediate dictate of common sense, that one truth can never contradict another; that he who refuses to admit a plain matter of fact, because he apprehends it will contradict something in the Bible, will always give the enemies of the Bible the opportunity of claiming a triumph, which they will not fail to improve. Facts, when ascertained to be such, must

be admitted, let the consequences follow as they may; and the friends of the sacred Scriptures ought to admit them with as much freedom as the most avowed infidels; nor have they the smallest reason to fear to do so.

2. It is however perfectly fair and highly important, to examine carefully, whether what are asserted to be facts are such in reality. Many things which infidel writers have affirmed, and have blazoned abroad as falsifying somewhat contained in the sacred Scriptures, have eventually been found either to have no foundation in truth, or no hostile bearing on divine revelation. Thus the infidel Brydone, in publishing his travels, endeavoured to invalidate the authority of Moses, by endeavouring to show from the time required to convert lava into vegetable mould, that the earth is at least fourteen thousand years old, instead of less than six thousand. The calculation on which he reasoned was, that it required two thousand years at least, to convert a stratum of lava into vegetable mould, and that as seven distinct lavas had been discovered, one under the other, and each covered with a bed of rich earth, the conclusion was irresistible, that the earth must have been formed more than fourteen thousand years ago. This led to inquiry and investigation: when, behold, it was proved beyond controversy, that seven different lavas, with interjacent strata of vegetable mould, had been actually formed in somewhat less than fourteen hundred years; demonstrating that lava may be covered with a productive soil in about two hundred and fifty years, instead of requiring two thousand for the purpose. See the close of Watson's Apology for Christianity, addressed to Gibbon. Another supposed demonstration that the earth is many thousand years older than we believe it to be from the account of Moses, was taken from certain signs of the Zodiack, figured on the ceiling of an inner apartment of a dilapidated edifice at Dendera, near the banks of the Nile—Egypt being the favourite field of infidel enterprise. Volney, in a note appended to his "RUINS," considers this as settling the point that the world is more than sixteen thousand years old. But alas! it has since been shown, that these signs were not intended to form a zodiack at all, but were probably the Horoscopes of individuals, at a time when astrology was in repute; and that the very edifice in which they are found, cannot be of more ancient date than the time of the Ptolemies. Two or three other infidel objections, founded on alleged facts of somewhat a similar character, have been completely falsified, or shown to have no hostile bearing on the Mosaick records, as may be seen in our number for November last. For ourselves, we have ceased to credit the allegations of infidel writers relative to subjects of antiquity and natural science, till we find them confirmed, or admitted, by other writers. They have been so often detected in making rash assertions and hasty conclusions, that we consider it more than an equal chance, that any new statement that impugns, or seems to impugn, divine revelation, is at least materially incorrect. But what we urge is, that a careful inquiry and examination should always be made, in order to ascertain whether alleged facts are really such—When clearly ascertained, let them, we repeat, be admitted freely.

3. When indisputable facts seem to militate with the truth of sacred Scripture, they ought to give no alarm to the believer in divine revelation. The evidence of the truth of the Bible, which is the evidence of testimony, is as strong and as satisfactory as any testimony we can receive in regard to the existence of facts which have recently

taken place—perhaps it is even stronger. The truth of Holy Scripture, therefore, stands on its own impregnable foundation. What then, although unquestionable facts seem to oppose some biblical truth? We ought to believe that they only *seem* to do so. The *apparently* militating truths are unquestionably consistent with each other, although, for the present, we cannot tell how to reconcile them. Let it be remembered, that it is not merely in regard to this subject, that what we here demand is required. It not unfrequently happens, in natural science itself, that phenomena apparently inconsistent and contradictory appear. And what do the teachers of that science say in such cases? They say that there is either a mistake, in taking both these things for facts, or else that the manner of reconciling them is not yet discovered. Accordingly they re-examine the phenomena. Sometimes they discover that one thing which they took for a fact, was not so in reality; and here the embarrassment ends. In other instances, they are obliged to admit, and do admit, that facts really exist, which, although there can be no question that they are reconcileable, yet for the present it is not known how it is to be done. Now, all we ask is exactly this. If some facts in nature seem to contravene those of revelation, admit the facts on both sides. Say you know they are reconcileable, but for the present you cannot tell how. This is strictly philosophical. And in the case we consider there is the more reason to take this course, because in numerous instances facts which appeared to militate with Bible truths, have actually been discovered not to contravene those truths, but to confirm them. A remarkable instance of this is given in our November number, to which we have already referred. From what has actually taken place, therefore, independently of any other consideration, the presumption is of the strongest kind, that any thing in natural science, or in historical records, that seems to contradict the Scriptures, will eventually be shown to have no bearing whatsoever of that character. Hence we must, for ourselves, entirely disapprove of such an attempt as that of the justly celebrated Mr. Faber, who endeavours to interpret the Mosaick account of creation, in such manner as to extend the six days, mentioned in the sacred record, to we know not how many ages, in order to gain time enough for the fossil formations of geologists.

4. It should be remembered that the science of geology is yet in its infancy. There has not yet been time sufficient to examine the actual bearing of facts discovered. The depth to which the earth has been, or probably ever will be explored, is less in proportion to its whole diameter, than the thickness of an egg shell to the diameter of the egg. Nor are there yet any sufficient and well ascertained data, on which to form rational analogies, from what is known to what is unknown. In our first volume, we gave a general view of Penn's remarks on the subject of formations, which geologists in general suppose must, *in all cases*, have taken place gradually. We believe with Mr. Penn, that there is no just foundation for this supposition at all. Because we observe that certain kinds of stone and rock may be formed gradually, and in fact are constantly forming in this manner, is that a proof that *all* those kinds of stone and rock were formed in this manner? We think not—We think it far more rational to believe, that the Almighty Creator formed *some* rocks when he created the world; and that then he also formed those several substances which, by union and induration, will still produce rocks. As Mr. Penn remarks, we might as well say that no animals were created originally in a perfect

state, because they now always arrive at perfection in a very gradual manner, as that no rocks were created perfect, because they are now gradually formed. These fancies of geologists make us think of the old puzzle, whether the egg was before the bird, or the bird before the egg; since there can be no egg without a bird, and no bird without an egg. Moses assures us, that as to animals and vegetables, they were created in perfection at first, and with the intention that each should afterwards propagate its kind: and to us it seems most rational to believe, that almost every kind of rocks were created at first, as being necessary to the existence of the globe in its succeeding state; and that the after formations afford no evidence whatever that such was not the fact.

5. We now come to the work of Mr. George Bugg. He, it appears, published a book, entitled "Scriptural Geology," in reply to the Geology of Professor Buckland, Mr. Bird Sumner, Mr. Faber, and others whom he names. On this work of Mr. Bugg, two writers in the Christian Observer, the one taking for his signature *Cantabrigiensis*, and the other *Oxoniensis Alter*, offered a number of remarks, not favourable to Mr. B.'s theory. To these he replied in the same periodical, in several papers of considerable length. The scope of his essays is to show, that the modern Geology, as taught and defended by the gentlemen named above, and others who adopt their theory, is both unscriptural and unphilosophical—not only inadequate to account for the phenomena, but in some respects self-contradictory. At the same time, he insists that the general deluge, of which we have an account in the book of Genesis, will far better account for the fossil strata, and other appearances, of which modern geology says so much, than any theory which its favourers have been able to set forth. We acknowledge ourselves fully satisfied that Mr. Bugg has the best of the argument. We did intend to give extracts from several of his papers; but on looking them over with this view, we found that we must either mutilate and do injustice to his arguments by our abridgment, or occupy more of our scanty pages with this subject, than we think would be agreeable or profitable to our readers. We have therefore determined to give no more than his concluding summary. Those who wish to see the detail of his statements and reasoning, must have recourse to the Christian Observer, or to his volume on the same subject—the latter of which we have not seen. Mr. Bugg's last essay concludes in the following manner:

"Without anticipating further objections, I will recapitulate a few matters respecting *modern geology*, and "scriptural geology." The reader may then be fairly left to his own reflections respecting this discussion.

I. Modern Geology.

In all fairness, I trust, it cannot be denied that I have proved the utter incompetency of the modern geological theory.

1. As to its evidence: That it is wholly assumed; that even the evidence alleged is derived very frequently from imagination, and not from knowledge or information; that the testimony of facts, adduced by themselves, is positively against them.*

* In addition to the evidence which is adduced in my "Scriptural Geology" upon this point, I may be allowed to refer to the testimony of more recent discoveries. In the Christian Observer for March last (p. 201), is the following historical anecdote:—"Some impressions have been discovered in a red sand stone quarry in Dumfriesshire, which Dr. Buckland thinks are the footsteps of antediluvian quadrupeds, which had traversed the rock while in a soft state." May I express a wish that Dr. Buckland would explain how he supposes such "footsteps" could have occurred, and especially how such a fact can consist with the modern geological theory? When does Professor

2. That this theory, supported by no evidence, affects the verity of no small part of Divine Revelation, with which it never has been, and, as it appears to me, never can be reconciled; that the Scripture history of creation, and in no small degree even the history of the deluge, is nullified by it.

3. That the physical formation of the strata is, according to this theory, impossible in fact; and involves the most manifest inconsistencies, absurdities, and repeated miracles, as well as numerous new creations.

4. That there is nothing in nature, known or recorded, which bears the least available analogy to the operations and revolutions comprised in the theory of modern geology.

5. That Dr. Buckland's theory of the caves, and of the denudations, is built upon the same foundation as the general theory of Baron Cuvier, and is as demonstrably erroneous.

II. Scriptural Geology.

1. The Scriptures are positive as to the earth's surface being "broken up" at the deluge.

2. It is obvious that such an eruption must have caused immense masses of debris, [rubbish,] and might produce all sorts of mixtures, such as we find in the strata, both of the vegetable and animal creation.

3. That such debris and such mixtures might be subsequently hardened into strata, comprising all the variety of formations which we now contemplate.

4. That the operations of the deluge had a natural tendency to produce the effects in question, and that they were sufficient for all the effects which geology has developed.

5. That it is the province of Revelation to inform us of the "beginning" of nature; and of the ground, the reason, and the mode of such changes therein as are supernatural.

6. That the scriptural history of the deluge affords a moral and rational cause for that catastrophe, while all the revelations of modern geology find NO CAUSE, either moral or physical, for their production.

7. That the deluge of Noah is therefore rationally conceived to be the only true, sufficient, and sole cause of all the "fossil strata," which so much puzzle and confound our modern geologists.

In concluding the above very brief and imperfect summary of this discussion, I have no hesitation in saying, that the scriptural history, respecting the deluge, and the ideas consequently suggested thereby, relative to the formation of the fossil strata, are rational, philosophical, and adequate; while the whole theory of modern geology implies what is antiscriptural, unphilosophical, and absurd.

If modern geologists think my arguments and conclusions to be erroneous, let them come honourably and fairly before the world and prove them to be so. I have fearlessly endeavoured to lay "the axe

Buckland imagine that the "red sand stone" was found in "a soft state?" Immediately upon its original formation, or that it became so at some subsequent period? If at a subsequent period, why might it not occur after, as well as before the deluge? Are there any formations lying above this sand stone in the quarry, which forbid the supposition? Then how will such fact consist with the modern theory? What (in geological language), what red sand stone is this? The "old red sand stone?" Then, according to Baron Cuvier's scale, it is twelve formations, (and, if it be the "new red sand stone," it is, according to the same authority, six formations,) beneath the "Paris formation," in which the "earliest" deposits of "quadrupeds," agreeably to the modern theory, are ever found! But if the "footsteps" be found there, why might not the foot which made those steps have been there? With such facts this geological theory cannot stand. The "human skeleton" of Guadaloupe, imbedded in hard, compact, limestone rock, is a demonstration which never has been, and is never likely to be, got over by modern geologists.

at the root" of their whole system. Let them pursue the same equitable and necessary mode, if they choose to answer "Scriptural Geology," and the result will show who is right. Every writer on such a subject, ought to be able to say, in the words of a great man, "I have an instinctive abhorrence to spend time and argument upon non-essential and trivial points; I love to grapple with the nucleus" of a subject. It is certainly unworthy the conduct of philosophers and divines to do otherwise.

GEORGE BUGG.

P. S. Should any persons choose to write any thing in answer to the above remarks, I trust they will not be weak enough to say, as a writer in the Oxford Herald has said, and as I have heard it this day (and frequently repeated)—namely, that I have "mistaken the entire subject, for that *Dr. Buckland* no more intends to injure the Divine Record than I do." I must request such persons to recollect that I have *not* so mistaken the subject; nor is there a single argument urged throughout my book, that supposes any such design in Dr. Buckland, or in any other English geologist.

ANECDOTE OF REV. MR. EASTBURN.

A letter from a correspondent, who witnessed what he relates, contains the following remark and statement.—"If any further proof of Mr. E.'s concern for the spiritual interests of seamen were necessary, the following might be offered.—At the meeting of the General Assembly, previous to his death, a day of humiliation, thanksgiving and prayer was appointed, and different officers of the church, who were not members of the Assembly, were invited to attend. The forenoon was devoted to prayer and praise, and reading certain portions of Scripture. After one or more prayers had been offered, in which no notice was taken of seamen, the venerable father Eastburn arose, and with an angelick countenance, and a face flushed with holy zeal exclaimed—'O Moderator, might I request that some notice would be taken of the poor seamen!' A thrilling sensation pervaded the Assembly, and it is unnecessary to say, that the *poor seamen* were taken notice of in the remaining prayers."

From Littell's "Remember Me."

IDLE WORDS.

I HAVE a high sense of the virtue and dignity of the female character; and would not, by any means, be thought to attribute to the ladies emphatically, the fault here spoken of. But I have remarked it in some of my friends, who, in all but this, were among the loveliest of their sex. In such the blemish is more distinct and striking, because so strongly contrasted with the superior delicacy and loveliness of their natures.

—

"MY God!" the beauty oft exclaim'd,
With deep impassioned tone—
But not in humble prayer she named
The High and Holy One!

'Twas not upon the bended knee,
With soul uprais'd to Heaven,
Pleading, with heartfelt agony,
That she might be forgiven.

'Twas not in heavenly strains to raise
To the great Source of good,
Her daily offering of praise,
Her song of gratitude.

But in the gay and thoughtless crowd,
And in the festive hall,
'Mid scenes of mirth and mockery proud,
She named the Lord of all!

She called upon that awful name,
When laughter loudest rang—
Or when the flush of triumph came,—
Or disappointment's pang!

The idlest thing that flattery knew,
The most unmeaning jest,
From those sweet lips profanely drew
Names of the Holiest!

I thought—how sweet that voice would be,
Breathing this prayer to heaven—
"My God! I worship only thee,
O, be my sins forgiven!"

W. C.

Review.

A Discussion on Christian Baptism, *as to its subject, its mode, its history, and its effects, upon civil and religious society. In opposition to the views of Mr. Alexander Campbell, as expressed in a seven days' debate with the author, at* Washington, *Kentucky, October,* 1823, *and in his spurious publication of that debate, and of a previous one, of two days, with the Rev. John Walker, of Ohio. And in opposition to the views of the celebrated Mr. Robinson, and other Baptist authors. In two volumes. By* W. L. M'Calla, *Pastor of the Eighth Presbyterian Church, Philadelphia, and author of "A Discussion of Universalism." Vol. I. Philadelphia. Published by George M'Laughlin.* 1828. *pp.* 398.

This work is understood to contain the substance of the arguments used by the Rev. Mr. M'Calla, in a seven days' dispute with one Alexander Campbell, in Washington, Kentucky. It appears that, after settling preliminaries, the parties met; and, in the presence of a vast multitude of people, discussed the subject of infant baptism, during the space of seven days, in alternate speeches, of a limited length.

From the work now under review, and from other sources, we learn that Mr. Campbell had been before engaged in a controversy, on the same subject, and conducted in a similar manner, with a Mr. Walker, of the state of Ohio: and that, at the close of the dispute, he had openly challenged any Pædobaptist to meet him, and publickly discuss the subject. This challenge, it seems, was the occasion of bringing about the meeting between M'Calla and Campbell. The correspondence which took place, and the events which occurred previously to the time agreed upon for the dispute, were published by Mr. M'Calla, in a pamphlet, some time since. Mr. Campbell has also given to the publick a narrative of the controversy, with a view of the arguments on both sides. His book we have not seen; but Mr. M'Calla has made us, in some measure, acquainted with its spirit and contents, by his citations from it, and by his animadversions on the partiality of the author, in representing the arguments of his opponent.

Before we proceed to make any remarks on the work before us, it may not be amiss to inquire, whether this mode of controversy is useful and expedient? And the answer to this question must be made out, by a comparison of the good and evil, which commonly is the consequence of such disputes in the presence of the multitude. For, to the most superficial observation, it is evident, that the effects are neither unmixed good or evil. Some of the benefits are, that the attention of the publick is strongly drawn to the consideration of the points in dispute; and, if the discussion is conducted with any degree of ability, there must be a large increase of knowledge to many among the auditors. The great bulk of the people are in such a state of apathy, in regard to the doctrines and institutions of the Bible, that unless their attention is aroused by something of an exciting nature, in the midst of the means of instruction they will remain nearly as ignorant as the heathen. Beside, it affords to those who have been misled by viewing only one side of a subject, an opportunity of knowing what can be said on the other side: And, although prejudice and sectarian feelings are, with the most, sufficiently strong

to shield them against conviction; yet there will always be found some candid, impartial persons, who are sincerely seeking for truth; and these, often, have had no favourable opportunity of weighing the evidence, for and against the point in dispute. Moreover, as evidence is always on the side of truth, it is for its advantage that every subject should be thoroughly discussed; for the probability is, that in such a conflict, truth will prevail. Besides, many persons who hold opinions which are disputed, maintain them hesitatingly; because they are afraid that possibly those who oppose them, may have arguments sufficient to overthrow their opinions: but when they are permitted to hear a publick discussion, in which all the ingenuity and learning of an able opponent are exhausted in assailing them, without effect, their faith becomes firm, when before it was wavering. This scene, also, furnishes a severe test of the moral temperament of the disputants. We can scarcely conceive of any situation, in which a greater combination of qualities are requisite to enable a man to act as becomes the Christian character. Some of these, indeed, belong to the natural constitution; but the most important qualifications for a Christian polemick, are of the moral or religious kind. "Meekly to instruct those who oppose themselves," is no easy task. To "contend earnestly for the faith," and yet employ no "carnal weapons," requires a heart disciplined in the school of grace. To feel that an advantage is gained over an adversary, and yet experience no vain self-exultation, is not the attainment of even every good man. Some disputants seem to think they have attained the point of excellence in publick controversy, when they keep clear of anger, and the perturbation of mortified pride; but, while they shun one evil, they fall into another. They manifest to all, that their good nature is the effect of consummate, over-weening vanity.

But the evils which attend this species of controversy, are also numerous. Among the chief, we may reckon the angry and malevolent feelings which it is apt to generate, in the minds of the partisans of the respective disputants, if not in themselves. These feelings are commonly so strong, that no arguments employed in the refutation of error, have the least effect in producing conviction. How seldom has it been known, that the opinions of any one were changed by hearing a publick controversy? The victory is commonly claimed by both parties, if the abilities of the combatants are any how equally balanced. Moreover, it is certain, that the majority of a large promiscuous assembly, in no country, are capable of understanding and appreciating the force and bearing of arguments brought forward in controversy. A satirical stroke, or a lively sally of wit, or happy repartee, produces on the multitude, much greater effect than the strongest reasonings. Much depends also on the acuteness, promptness, and self-possession of the disputants. Often, a man by a happy constitutional temperament, united with quickness of conception, and readiness of utterance, and an imposing air of confidence, will, in the judgment of a promiscuous assembly, gain the advantage over an antagonist greatly his superior in abilities, and who has truth on his side.

Another evil of controversy so conducted, is, that it generates and exasperates the spirit of disputation among the people; so that not only is Christian affection obstructed in its exercise, but social harmony, among neighbours, is interrupted. And whatever may be said of the benefits of well-conducted controversy, to the intelligent and thinking part of the community, it is obvious, that a spirit of controversy

among the people commonly, is a great evil; which is not compensated by any increase of knowledge which some of them may, by this means, obtain.

Our answer to the question proposed then, is, that, in general, the evils of such controversies, before the multitude, overbalance the advantages: but there are doubtless occasions and exigencies, when they become not only expedient, but necessary, for the vindication of truth. There are in the world, vain, arrogant, dogmatical polemicks, who, unless their mouths are stopped, will do much to subvert the truth, and to unsettle the minds of the people; "for their word will eat as doth a canker," "and overthrow the faith of some." Such men became very troublesome and pestiferous in the primitive churches, before the death of the apostles, as we learn from the latest writings of Paul and Peter, and from the epistle of Jude.

Now, when such disseminators of error, and disturbers of the peace of the church, appear, it is expedient for those whom God has endowed with the talents requisite for the publick defence of the truth, to stand forth, and resist the torrent of heresy and disorder, which threatens destruction to the heritage of the Lord. *When* the exigency exists, which calls for this species of warfare, must be determined by the circumstances of the case; and every man, with the advice of pious and judicious friends, must determine for himself, whether he is qualified to support the honour of divine truth, in such a publick contest. And, although "the servant of the Lord must not strive," without just cause, or about things of small consequence; yet, he "must contend earnestly for the faith;" and is not at liberty, in the indulgence of his own feelings, or to gratify the fastidious taste of others, to shrink from the contest, in which the cause of God and truth is involved.

The author of the book, now under review, has already published the argument of a controversy, held in Philadelphia, with a bold adversary of the truth; and however the prudent might have disapproved of the undertaking; yet, it must be now apparent to all the friends of truth, that in this instance, the result of publick controversy was very favourable; for it had the effect of checking the progress of a pestiferous error, and of silencing the arrogant boasting of a man who had, for a long time, defied the armies of the living God. Let those who, in all cases, disapprove such a mode of discussing theological subjects, inform us how the same effect could have been produced by other means; or let them acknowledge that there are occasions when such controversy is lawful.

Publick controversy, *viva voce*, was so much in vogue, in every part of Europe, in the period preceding the Reformation, that it is not surprising that all the reformers were frequently engaged in disputes of this kind, with their adversaries of the Romish church. And, indeed, when the art of printing was in its infancy, there was a much stronger reason for resorting to this method of vindicating the truth and refuting error, than exists at present, when books and tracts can be so easily put into circulation. As it may serve to give the reader some idea of the state of religious controversy at that period and afterwards, we shall briefly mention some of the principal polemical discussions, which have been held by eminent men, in different places.

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

The Level of the Sea.—There is, perhaps, nothing which illustrates in a more striking manner the exact accordance of Nature's phenomena with the few general expressions or laws which describe them all, than the perfect level of the ocean as a liquid surface. The sea never rises or falls in any place, even one inch, but in obedience to fixed laws, and these changes may generally be foreseen and allowed for. For instance, the eastern trade winds and other causes force the water of the ocean towards the African coast, so as to keep the Red Sea about twenty feet above the general ocean level; and the Mediterranean Sea is a little below that level, because the evaporation from it is greater than the supply of its rivers—causing it to receive an additional supply by the Strait of Gibraltar; but in all such cases the effect is as constant as the disturbing cause, and therefore can be calculated upon with confidence. Were it not for this perfect exactness, in what a precarious state would the inhabitants exist on the sea-shores and on the banks of low rivers! Few of the inhabitants of London, perhaps, reflect, when standing close by the side of their noble river, and gazing on the rapid flood-tide pouring inland through the bridges, that although sixty miles from the sea, they are placed as low as persons sailing upon its face, where perhaps at the time there may be tossing waves, covered with wrecks and the drowning. In Holland, which is a low flat, formed chiefly by the mud and sand brought down by the Rhine and neighbouring rivers, much of the country is really below the level of the common spring tides, and is only protected from daily inundations by artificial dykes or ramparts of great strength. What awful uncertainty would hang over the existence of the Dutch, if the level of the sea were subject to change; for, while we know the water of the ocean to be seventeen miles higher at the equator than at the poles, owing to the centrifugal force of the earth's rotation, were the level now established, from any cause to be suddenly changed but ten feet, millions of human beings would be the victims.—*Scotsman.*

Light of the Glow-Shell.—The animals which inhabit shells of the genus Pholas, have the property of emitting a phosphorescent liquor which shines with brilliancy, and illuminates whatever it touches. This was observed, even by the ancients; and Pliny tells us, that the Pholas shines in the mouth of the person who eats it, and renders the hands and clothes luminous when brought in contact with them.—Many interesting experiments were made on this luminous matter by the Academicians of Bologna, and the celebrated French naturalist, Reaumur. It was found that its brilliancy was in proportion to its freshness; but even in a dry state, the phosphorescence may be revived by the application of fresh or salt water, though brandy or ardent spirit of any kind immediately extinguishes it; and all the acids destroy it entirely. The luminous water, when poured upon fresh calcined gypsum, rock-crystal, or sugar, becomes more vivid. Milk rendered luminous by the liquor loses its phosphorescence when mixed with sulphuric acid, but recovers it on the addition of carbonate of potash. A single Pholas renders seven ounces of milk so beautifully luminous, that it makes all the surrounding objects visible in the dark. But, when the milk is excluded from the air, the light is extinguished. Differently coloured substances are powerfully affected by this kind of light. White appears to imbibe and emit the greatest quantity: yellow and green in less proportions. Red will hardly emit any light, and violet the least of all, when the Pholas is put into glasses tinged with these several colours.

Growth of Cotton.—Cotton grows in the forests of the torrid regions of Africa and America, on tall thorny trees, in India on a lofty shrub, and in Malta and the islands of the Archipelago, on an herbaceous plant. "In Guzerat," as related in Forbes' Oriental Memoirs, the "rice and cotton fields are both planted at the commencement of the rainy season in June. The former is sown in furrows, and reaped in about three months; the cotton shrub, which grows to the height of three or four feet, and in verdure resembles the currant bush; requires a longer time to bring its delicate produce to perfection.—These shrubs, planted between the rows of rice, neither impede its growth, nor prevent it being reaped. Soon after the rice harvest is over they put forth a beautiful yellow flower, with a crimson eye in each petal; this is succeeded by a green pod, filled with a white stringy pulp; the pod turns brown and hard as it ripens, and then separates into two or three divisions containing the cotton. A luxuriant field, exhibiting at the same time the expanding blossom, the bursting capsule, and the snowy flakes of ripe cotton, is one of the most beautiful objects in the agriculture of Hindostan. Herodotus says, the Indians in his time possessed a kind of plant, which instead of fruit, produced wool, of a finer and better quality than that of sheep, of which the natives made their clothes. This plant was no doubt the same as the modern cotton of India."

Ornithological Ventriloquist.—The cele-

brated Monsieur Alexandre, whose powers of ventriloquism have been so much admired, seems to be outdone in his art by an American bird, the yellow-breasted chat (Pipra Polyglotta). When the haunt of this bird is approached, he scolds the intruder in an endless variety of odd, uncouth monosyllables, difficult to describe, but easily imitated so as to deceive the bird himself, and draw him onwards to a good distance. In this case, his responses are constant and rapid, strongly expressive of anxiety and anger; and, while the bird is always unseen, the voice shifts from place to place among the bushes, as if proceeding from a spirit. First are heard short notes, like the whistling of a duck's wings, beginning loud and rapid, and becoming lower and slower till they end in detached notes. Then succeeds something like the barking of young puppies, followed by a variety of guttural sounds like those of the same quadruped, and ending like the mewing of a cat, but much hoarser. All these are given with great vehemence, and in different keys so as to appear sometimes at a great distance, and instantly again quite near you. In mild, serene moon-light nights, it continues this motley medley of ventriloquism the whole night long, responding to its own echoes. *Amer. Ornithology.*

Animal Charcoal.—Some years ago, the newspapers gave an account of an establishment at Copenhagen, in which the charcoal made from bones was used with great success in the purification of common oils, whilst the gas which was generated served to light a great part of the neighbourhood. An establishment of this kind is being formed at Stockholm. It is said that the most rancid fish oils are made equal to the finest sperm oil by the use of this charcoal; and that in consequence of the profit resulting from its employment in that way, the gas which the bones give out in great abundance can be supplied at a much cheaper rate than the gas obtained from coals. It is rather singular, that the experiment has not been tried in this country.

The Paris Journal du Commerce of the 18th of October, announces that a young Frenchman, M. Caillet, had penetrated to *Timbuctoo* in Africa, and was soon to be in Paris from Toulon, where he had arrived on his return. He was addressed to the Geographical Society of Paris by the French Consul at Tangiers.

Gold Washings.—Strange as it may appear, it is a fact, that till very lately the jewellers were in the constant practice of throwing away the water into which they dip articles of jewellery after they are taken out of the boil (a menstruum of nitro-muriatic acid, employed to give them a high finish) without being at all aware of the quantity of gold that was thrown away with it. Of late, a person possessed of some chemical knowledge, is said to have made an handsome livelihood, by instructing jewellers, at the rate of five guineas each, in a method of recovering gold contained in the washings. This method consists simply in adding a solution of copperas, which precipates the gold, and then fusing the residuum with nitre, by which the iron in combination is oxydated, and the gold left in a pure state.

In boring for water on the island, at the upper end of this village, owned by Mr. Sewell, a vein of water was struck at the depth of 160 feet, which emits an inflammable gas in large quantities. It is so perfectly free from the nauseous smell of the oil gas, that its existence was discovered only by the casual introduction of a light into the mouth of the well.—*Watertown Register.*

Ginger.—A specimen of the growth of native ginger, has been left with us by Mr. Raiford, who has raised it successfully for four years past, on common land, and exposed to all the variations of our climate. That in our office, was planted in February last, is now in full vigour and luxuriance, and in a few weeks would ripen. From several experiments made in its culture on a small scale, it might, it is thought, be made a profitable article, considering the demand for it.—*Savannah Georgian.*

Gas Spring.—The Utica (N.Y.) Sentinel gives an account of the discovery of a Gas Spring near the Universalist Church in that village. It burns with great intensity, and affords a brilliant light. Measures are taken to confine it, with a view of ascertaining its nature more particularly, and exhibit its inflammable properties more readily.

There is now to be seen at the house, formerly Kirkham's Hotel, Hartford, the head of a sea serpent, fifteen feet in length and seven feet in width, and said to weigh 1200lbs. It is indeed a curiosity.—*Conn. Mirror.*

Dyspepsia.—This prevalent, and in many cases, terrible disease, arising from a deranged state of the liver, is characterized by an inordinate acidity of the stomach, and until this be subdued, the process of emaciation goes on with a steady pace, bidding defiance to all the nostrums and palliatives so plentifully prescribed.

Having been a severe sufferer, I feel it a duty to others in my case, to communicate a simple, safe, and effectual remedy for the morbid and acid state of stomach alluded to. It is nothing more than a strong tea of WOOD SOOT, drank freely, cold, at the pleasure of the patient. Let the experiment be fully made, and if others experience the same happy result as myself, their

testimony may be given to the publick, through the channel of your paper, and prove an extensive benefit to the community.—*N. Y. Daily Adv.*

The potato was at first positively proscribed in France. Baudin relates, that in his time its use was prohibited in Burgundy, because it was supposed to generate leprosy! It was chiefly through the exertions of the celebrated chymist Parmentier, that the prejudices of the French people against it were removed, and that it was brought into general use amongst them. Yet even as late as the revolution, so little were the vulgar reconciled to this species of food, that on Parmentier being proposed for some municipal office, one of the voters furiously opposed him, on account of the share he had in their introduction. "He will make us eat nothing but potatoes," said he, "for it was he who invented them."

On the 13th, 14th, and 15th, of September, powerful shocks of an earthquake were felt in Spain, on the shores of the Mediterranean, in the neighbourhood of Murcia. Guardamar, Terra Vieja, San Xavier, and especially Terra de la Mata, suffered greatly by it. In the latter place almost all the houses were overthrown. In the others the buildings had suffered severely, most of those which were not destroyed presenting fissures from top to bottom. The inhabitants had withdrawn into the country, and constructed rude cabins for a temporary shelter. At Murcia three shocks had been felt, and the inhabitants were preparing to leave the city. All this part of Spain is in dismay and desolation.

LIST OF NEW PUBLICATIONS.

Diplomacy of the United States.

Domestick Duties; by Mrs. W. Parkes.

Leigh's Picture of London.

Examination of the Reasons why the present System of Auctions should be abolished.

Rev. Mr. Fuller's Sermon, entitled the "Threshing Instrument."

Arthur Monteith: being a continuation of the "Scottish Orphans."

The Mirror; by a Lady.

Second Series "Tales of a Grandfather."

Second Series of Fairy Legends in the South of Ireland.

Garden's Anecdotes of the American Revolution.

Stewart's Journal, 2d edition, with additions.

Religious Intelligence.

NARRATIVE OF THE SICKNESS AND DEATH OF MRS. BISHOP, AT THE SANDWICH ISLANDS.

We have been permitted to publish the following extract of a letter from the Rev. Mr. Bishop, giving an account of the illness and death of his wife, to his friend, the Rev. Mr. Sanford, of Brooklyn, New York.—Who can read it without the deepest sympathy with the sufferings of Christian missionaries! And yet who is not tempted to envy their triumphs of Christian faith, and their expectancy of a crown of glory, among the brightest in the heavenly state!

Oahu, Sandwich Islands, June 1, 1828.

Dear Brother Sanford.—Your truly affectionate epistle of Oct. 17th, was welcomed in April, at the arrival of the reinforcement.

The supplies put up for me in Brooklyn and New York came safely to hand, and in a state of complete preservation. But could they have arrived a year ago, they might have contributed to the preservation of the health of one who, alas! is now no more, and for whose sake principally they were doubtless put up. But as it is, I do feel that it is far more than I had ever anticipated, and I am not ashamed to say that it is the most liberal present that I have ever received at the islands. My dear Elizabeth, with whom I should have rejoiced to share them, is now an angel in heaven, and far beyond the need of earthly luxuries to add to her health or happiness.

A year ago last April her health began to decline, in consequence of nursing a healthy child without the means of keeping up her system. It was a time of drought with us at Hawaii, and vegetables could not be obtained for our tables. Added to this, our supply of flour failed, and for three months we were without bread. For myself, I succeeded to keep along in tolerable health, but that of my dear wife went down, and she became invalid. To finish the work which disease had commenced, she undertook out

of pure necessity, to nurse two of her sick sisters, who were confined at Kailua at nearly the same time, in July and August; so that at the close of their illness, her health was completely ruined and her constitution became a wreck from which she never recovered.

Early in September she was attacked with dyspepsia in its severest form, and though every means within our power was resorted to in order to her restoration, yet the disease baffled all the efforts of medicine or change of situation, till finally other disorders setting in she was carried off. She took her final leave of us on the 21st of February last, and now rests in peace in the bosom of her Saviour. But she has left behind her a sweet savour, whose fragrance smells to heaven. She has bequeathed to us her testimony to the worth of religion, and with her dying voice confirmed the truth of what she had most faithfully inculcated in her life. Her acquaintance in the world was not extensive, and her worth little known, except by the select few who knew her best, and even those few have never realized the full value of her society until deprived of it. Now they can look back and trace the visible footsteps of her labours of love, and ask, "shall we see her like again?" Now they can bewail the breach that her death has made in our number, with little hope that it can be repaired again. To me she was all that I could desire, lovely and kind as ever youthful fancy could picture to the mind. She was my only earthly treasure, and my widowed heart is left desolate and solitary, but not comfortless. The assurance that her death has proved a lasting spiritual benefit to many who before were without God and without hope, bids me rejoice and give God thanks for the affliction. The circumstances attending her death have been instrumental in promoting the most glorious revival of religion of which I was ever a witness. More than 200 persons residing at Kailua, have recently come out on the Lord's side, and taken up their cross for Jesus' sake. Among this number are included almost the whole of her former pupils, who loved her as a mother, and did every thing in their power by kind assiduous attentions, to soothe the pains of dissolution. They heard her dying prayers and exhortations, her charge to meet her in heaven, and injunctions to holiness of life. They firmly believed that she had gone to glory, and when the funeral solemnities were past, they all came to Mr. Thurston and me to make the great inquiry, "what shall we do to be saved?" For the last three months little else but the subject of religion has been the theme of inquiry, and new cases have been daily added to the number of those whose desire it is to be saved.

Thus you see, my brother, how the Lord has turned our mourning into joy, and our heaviness into songs of praise. As for myself, I would not have it otherwise, could I by a word recal her back again into this world of pain and sorrow. I feel confident that He who removed from my children their nearest earthly protector, will provide for them a home hereafter. At present I retain my little son, now sixteen months old, with me. He has been sick ever since the 1st of February last, and for most of the time dangerously. I have given up my time to attend upon him, so that I have done little else; nor have I done any thing of consequence for nearly a year, except nurse the sick. I have usually preached once or twice a week, however, though that is a small proportion of the amount of a missionary's duty at these islands. I am now on a visit at Oahu, whither I came in April last to meet the brethren of the mission. I hope to return again soon, and spend the summer in travelling over the desolate places of Hawaii, and preaching salvation to them that sit in darkness.

Please to inform Mrs. Codwise that her letter to Mrs. B. has been received by me, and merits an answer as soon as time will permit; she may expect to hear from me by the fall ships. There will now be no farther need of presents to my Elizabeth, but I have two little orphans who have a claim upon the sympathy of Christians in America, and I should be gratified to receive ready made articles of clothing, hats, shoes, &c. suitable for children of both sexes, between the ages of 3 and 6 years.

* * * * * *

I remain, my dear Brother,
Yours, in the bonds of the Gospel,
A. Bishop.

Rev. J. Sanford.

Extracted from the Evangelical Church Journal for Sept. 1, 1827.

Russia.—According to the latest census the following appears to be the proportion of the different religious sects in the Russian empire. Christians—Greeks, 33,000,000; Roman Catholics, 6,800,000; Lutherans, 1,400,000; Armenians, 42,000; Reformed, 20,000; Moravian Brethren, 9,000; Mennonists, 5,000; total 41,276,000. Jews, 500,000; Mahometans, 1,850,000. Heathens—Worshippers of Fire, 600,000; Lamaits, 300,000; Brahmins, 300. Grand total 44,526,300.

A Comparative View of the Number of Dissenting Congregations in England.

A statement in the Congregational Magazine for January, 1828, exhibits the number of churches among the Dissenters from the established church in South Britain, as follows—Independent, 1203—Baptist, 1805—Unitarian, 204—Total, 2212. Of the Scotch Presbyterians no account had been received, and no estimate was made.

Of Independent Congregations there were in England - - - - -	1203
Wales - - - - -	209
Scotland - - - - -	73
Ireland - - - - -	25
British Isles - - - -	4
Grand total of the United Kingdom	1514

MISSIONS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

(*Continued from page* 317.)

SEVENTH COMMUNICATION.

To the Executive Committee of the Board of Missions of the General Assembly.

Lewistown, Pa. Aug. 11th, 1828.

Christian Brethren,—On the 7th and 8th days of the present month, I travelled from Philadelphia to this place. On the 9th, in going to and from Meveytown, I rode twenty-two miles; preached to the people of *Wayne Church*, under the pastoral care of the Rev. James S. Woods; was present at the choice of four new elders and three deacons; and although wholly unexpected by the people, yet obtained the names of fifty-seven contributors to our Missionary Fund, together with a donation of seventy-five cents.—Yesterday Mr. Woods preached in his Wayne congregation, and received twenty-five additional names. The catalogue of our patrons in this small and feeble congregation, which enjoys the labours of a pastor only half of his time, consists of seventy-five contributors of fifty cents each, and eight of twenty-five cents each, including the Pastor, Elders, Deacons, &c.

The whole sum received from the Wayne church, located at *Meveytown*, commonly called Waynesburg, is $15 50.

Yesterday, the 10th inst. I delivered three discourses in the Presbyterian Church at Lewistown; and received as donations from Edmund B. Patterson, M. D. $3 00; from Mr. Kersin, a respectable labourer on the canal, $2 00, from six others, $2 25, and from Mr. Samuel Haller, 62½ cents, which he said he had found a few days ago, and thought he ought to return to HIM whose providence sent it. After service in the morning I presented a paper of which the annexed is a copy:—

"Lewistown, Pa. Aug. 10th, 1828.

"The persons whose names are underwritten, have expressed THEIR PURPOSE to pay to the Session of the Presbyterian Church in Lewistown, on or before the 25th day of December in each year, the sums affixed to their names; that the same may be paid as the yearly contribution of the Lewistown Congregation to the Board of Missions of the General Assembly of the Presbyterian Church in the United States."

This was subscribed by two of $1 each, 60 of 50 cents, and 6 of 25 cents each.

The amount already paid me from the church in Lewistown, is $21 62½.

To-day, the 11th of August, I have rode 14 miles to and from East Kishacoquillas Church, which is under the pastoral care of the Rev. James H. Stuart; and after preaching on the delightful subject of *turning many to righteousness, fifty* of his congregation gave me their names to be appended to a form of subscription similar to the one dated at Lewistown. The sum of $12 00 was paid me in hand; and as some showers of rain prevented a full attendance of his people, Mr. Stuart retains the paper, to complete the list of those who are willing to aid our missionary operations.

This evening I have addressed the Sabbath School Teachers belonging to the Church in Lewistown, and have set before them the example of Christ Jesus, the great Sabbath School Teacher; who by his Spirit, teaches his whole church, especially on the Lord's day.

Hitherto I cannot but think the Lord has prospered me as the agent of the Board; and I feel grateful that I have uniformly met with a kind reception. Particularly I am indebted in this region of country to the Rev. Mr. Woods and one of his Elders, Wm. M'Cay, Esq.

Yours in gospel bonds,

EZRA STILES ELY,
Cor. Sec. and Gen. Agent.

The Committee have also received $15 00 from a few ladies of Landisburgh, transmitted by the Rev. Joseph M. Olmstead to Mr. Nicholas Murray, and by him paid to the Board.

Signed, by order of the Executive Committee.

GEO. W. BLIGHT,
Sec. of the Executive Committee.

EIGHTH COMMUNICATION.

The following communications of the 20th ult. and 1st inst. have been received from the General Agent, read, and ordered to be printed.

The Committee acknowledge the receipt of one hundred dollars from Gen. Daniel Montgomery, of Danville, from whose letter enclosing the same to a friend in this city, they have been permitted to make the following extract: "Please hand the enclosed sum to the Secretary of the Board of Missions of the General Assembly of the Presbyterian Church. I am led to believe, that under the new organized state of that Board, much good will be done for the promotion of piety generally, and for the enlargement of our Church in particular."

By order of the Executive Committee.
G. W. BLIGHT, Sec'ry.

Mifflintown, Pa. August 20th, 1828.

To the Executive Committee of the Board of Missions of the General Assembly:

Brethren,—On the 12th of August, 1828, I arrived in Huntingdon, and discoursed in the evening on the subject of my mission, to more people than the little church now occupied by the Presbyterian Congregation in that place could hold. The people who are under the pastoral care of our fellow-labourer, the Rev. John Peebles, have for more than a year been occupied with purposes and efforts to collect the means for building a new church edifice. Before I had arrived, they had subscribed among themselves about $1400 towards this object, and were ready to lay the chief corner stone. As agent of the Board, I felt it to be my duty to promote in Huntingdon, so far as I might be enabled, this object, and not to attempt at present, procuring contributions there for any other purpose. The Christian cause has long suffered in that borough for want of a suitable house of worship.

On the 13th, I discoursed to a numerous concourse of people, assembled to witness the ceremony of depositing a Bible, a Psalm Book, and a record on parchment of certain "memorabilia," in the cavity of the corner stone; and before the audience dispersed, by concert with the Elders, Trustees, and Building Committee, I caused subscription papers to be circulated, on which the aggregate sum of *three hundred and eighty three dollars and* 78 *cents* was either paid, or promised, to me as the general agent of our Board, towards the completion of the church. Mr. Jacob Miller also gave me a donation of $10 00, which I paid over in the name of the Board, to the same object.

On the 14th of August the Rev. Mr. Peebles took me to his congregation at *Hart's Log*, and I had at the same time, the pleasure of meeting the Rev. James Thompson, with a part of his congregation of *Alexandria*. After I had preached to the people, these two ministerial brethren encouraged their congregations to unite with their brethren in other churches, in the *fifty-cent* contribution. Accordingly I obtained the following subscriptions from the Hart's Log congregation, viz. 27 for 50 cents each, and 6 for 25 cents each, making in all $15 subscribed.

Of the Rev. Mr. Thompson's congregation of Alexandria, I obtained 27 for 50 cents each, and 2 for 25 cents each, making in all 14 dollars. Could I have visited Mr. Thompson's congregation at Shaver's creek, I might have probably obtained sixty subscribers; but he and Mr. Peebles will endeavour to prosecute the business. Considering the destitute state of many places in Huntingdon county, I have promised them, as agent of the Board, that if they will collect half the missionary pay for 1 year, our Board will support such a minister as we shall send them for the other half.

On the evening of the 16th ult. I preached in Bellefonte. On the 17th I preached at *Lick run*, ten miles east of Bellefonte, in the morning, to a congregation under the pastoral care of Rev. James Linn; and obtained a subscription of 135 dollars towards the erection of a new house of worship, which is greatly needed for the accommodation of the people. In the afternoon and evening I preached again in Bellefonte, and obtained for the Board of Missions the following subscriptions to the usual form, viz. 3 for 25 cents each, and 48 for 50 cents each.

Col. Richard Thomas gave a donation of 50 cents. The amount subscribed in Bellefonte was $25 25, of which $14 37½ were paid to me as agent.

August 18. In returning through Lewistown, I received from 8 subscribers 20 cents each. Of the *Wayne* Church, I received the same sum from Mr. John Montgomery, and Mr. Wm. Dusart, and $3 50 from John Oliver, esq. for himself and six children.

At 5 o'clock, P. M. I reached Mifflintown, and having preached to the congregation under the pastoral care of the Rev. John Hutchinson, obtained the following subscriptions to the usual form, viz. 5 for 25 cents each, and 24 for 50 cents each.

The above subscriptions amount to $14 18 cts. of which sum $6 93 were paid to me in hand, together with a donation of 1 dollar, from Mr. James Bryson.—Many

of brother Hutchinson's people were absent; but he will promote the great interests of the General Assembly with fidelity.

On the 19th inst. brother Hutchinson kindly took me eight miles to the Lower Tuscarora Church under the pastoral care of the Rev. John Coulter, in which a large congregation expected my arrival.—After sermon I received the following subscriptions, viz. 20 for 25 cents each, and 40 for 50 cents each, and 1 of one dollar.

The above subscriptions amount to $26 50 cts. of which $2 25 were paid to your agent. Brother Coulter is a sound and pious Presbyterian minister, who will cooperate with us zealously.

Philadelphia, Sept. 1st, 1828.

Brethren,—On the 21st of August, I preached in Harrisburgh, Pa. and endeavoured to excite our fellow Christians there to more active, systematic and persevering exertions for the conversion of our country and of the world to the faith and fellowship of Jesus Christ. The congregation in that place, under the pastoral care of the Rev. Wm. R. De Witt, has lately undertaken to establish two scholarships by a subscription of $75 a year for each, to be paid for a term of years; and the communicants have made arrangements for contributing yearly as much as one dollar for each, to be equally divided between the *American Home Missionary Society, and the American Board of Commissioners for Foreign Missions.* That your agent might not seem to interfere with either of these institutions, no subscription for our Board was solicited in this congregation; which is now more flourishing than at any former period of its existence; and is doing as much again as it would have thought practicable a year ago. An increasing spirit of liberality will probably enable them ere long to collect for us $77, (they have 154 communicants,) without diminishing any of their other religious charities. When Christians generally are as active, diligent, prudent, enterprising and frugal in acquiring and saving money for Christ's sake, as they have been, for at least 16 centuries past, in hoarding wealth which may be worse than useless for their sons and daughters; they will be astonished at their own means of usefulness, and a new age will have come indeed, in which the Lord of Glory will receive the first fruits of all our increase. It is becoming more and more a generally received doctrine, and practical principle of action, that *sincerity in religion* reaches a man's *purse* no less than his *heart;* and that a person's profession of faith ought to be distrusted, who is ever ready with his prayers, conversation, confessions and arguments to build up the Redeemer's kingdom, but virtually says "my money belongs to myself and my children."

On the 23d and 24th of August, I delivered four discourses in the Presbyterian Church in Reading, Pa. in which the Rev. John F. Grier, D.D. is pastor. One was particularly addressed to the teachers and pupils of two Sabbath Schools in that Borough, 600 of whom were present on the occasion; and nearly filled the lower part of the church.

I am happy to inform the Committee, that Dr. Grier, and the Session of his congregation before my arrival among them as agent, had determined to convene all the communicants under their care on the Monday succeeding their next communion season, for the purpose of having their names enrolled on our list of contributors, and for making at the same time the first payment of 50 cents each. Of course the way was happily prepared for me to explain and enforce the measure agreed upon by the Session.

Such a "ready mind" as has been discovered here would be most grateful in every congregation in our connexion; and I would earnestly entreat the Sessions of other churches to take order on the subject of aiding our Board, before it will be possible for any *messenger of the churches* to visit them.

So soon as the contemplated meeting of communicants in Dr. Grier's shall have taken place, he will remit me the names subscribed to our usual form, together with the amount of money contributed.

On the 28th of August, having occasion to be at Princeton, N. J. to attend the meeting of the Committee of the General Assembly on the subject of Psalmody, I received from the Rev. George S. Woodhull, pastor of the church in that place, *thirty dollars* for our Board; the same having been collected at the monthly concert of prayer, and by order of the Session paid to our use.

In my short agency of about seven weeks I have travelled more than 900 miles and preached 34 sermons. My travelling expenses have been $41 44; and for the supply of my pulpit I have paid $70. The sum of $202 28 paid to me as agent, together with my own subscription of $100, I have paid to the Treasurer of the Trustees of the General Assembly, making $302 28. This is exclusive of $383 78 subscribed for the church in Huntingdon; and of $135 subscribed in Lick Run.

The occurrence of a communion season in the church under my care; attendance on the Committee of Examination at the Theological Seminary in Princeton; and

preparation for the meetings of Synod, and of the Am. Board of Commissioners for Foreign Missions, on the 1st of Oct. next, will prevent me from prosecuting my agency with any considerable attention for more than a month. In the mean time, may the blessing of the God of missions come upon all our churches in copious showers, without the co-operation of such feeble instruments as your friend and brother

EZRA STILES ELY,
Cor. Sec. and Gen. Agent of the B. M.

NINTH COMMUNICATION.

Letter from a Missionary.

Little Rock, Ark. Ter. Aug. 1, 1828.

Rev. and Dear Brother,—As you were instrumental in encouraging me, after I had formed the design of coming to this remote western station, you will doubtless be gratified in hearing whatever may be encouraging in the prospect of my labours.

When I arrived at Little Rock, on the 25th of January last, I found the moral state of society in many respects according to my anticipations,—deplorably wretched. Though there were some families and some individuals of highly respectable character, they appeared wholly engrossed with the transitory pursuits of time. Eternity, with its incalculable interests, received but little attention from the minds of most. The few persons, who had ever professed attachment to the cause of Christ, in consequence of their long seclusion from the privileges of the sanctuary, had either greatly apostatized, or were exercising their languishing graces in deep obscurity.

Though I received every possible attention and favour, both from the kind and excellent family where I reside, and also from every person of respectability in the place, yet as it regarded the "sweet counsel" and intercourse of the children of God, I frequently viewed myself as similar to the lonely pelican, which is seen solitary and silent on the shoals of the Arkansas.

My publick exercises were from the first so generally and so respectfully attended, that I had every encouragement to labour, depending on the Lord to give the increase: and I soon had the strongest reasons for believing that my labours were not in vain in the Lord. Not many weeks after I arrived, I found two or three persons of excellent character concerned for the welfare of their undying souls. And it was not long, until they obtained full and overwhelming evidence of their interest in the atonement of the Divine Redeemer. The pleasure which I received in witnessing the operations of the Holy Spirit on their minds was beyond expression. Never did I see persons who appeared to make a more unreserved surrender of themselves to their Redeemer. And the consequence was, that they enjoyed calm and delightful views of the pardon of their sins, and of the love of Christ, which led them to desire to relinquish every sinful and worldly pursuit, and to devote themselves wholly to his service. Subsequently, two or three others have been operated on nearly in the same manner, and have been enabled to surrender themselves to the same Saviour. They have found the same happy evidence, and evince the same devoted and Christian spirit.

Finding it to be their desire to obey the command of Christ, in giving themselves up publickly to him, and knowing it to be their wish to attach themselves to the Presbyterian church, I thought it my duty to organize a church in this town, and admit such as I thought proper subjects. I accordingly appointed last Sabbath for the administration of the solemn ordinances of Baptism and the Lord's Supper. Seven persons applied and were admitted as members of my church, two of whom had formerly been members; *one*, of a Presbyterian church in Georgia; and the other, of a Congregational church in New England. The other five have all entertained hopes of pardoning mercy since I came to this place.

When the day arrived I baptized two adults and ten children. I then read a few articles containing the leading and essential doctrines of the Bible, which closed in the form of a covenant, in which they publickly expressed their determination, through the aid of their Redeemer, to come out from the world and be separate,—to relinquish the sinful pursuits and pleasures of the world,—and to surrender themselves up to love and serve the Lord Jesus, until they had finished their earthly pilgrimage, and arrived at that world where sin and temptation are ended, and where the service of God will be unceasing and eternal.

When this was over they took their seats at the table of their crucified Saviour, and commemorated his dying love. An aged and pious lady of the Methodist church, who had for many years been deprived of this privilege, united with us.

You can, my dear sir, more easily conceive than I can express my sensations, while far separated from those with whom I had once partaken of the sacred emblems, I here, in this distant moral waste, looked on these consecrated few, sitting around their Master's board, and with

eyes suffused in tears, obeying his command, "Do this in remembrance of me." A great number of spectators were looking on, with apparent solemnity and respect.

There are several others whose minds have been deeply exercised, who have not made a publick profession, one or two entertain a hope. There has, for a few weeks past been more general concern manifested, than at any other period since I have been in the place.

I have recently commenced a Bible Class among the married ladies, which is in a very flourishing state.

I have, for several months, kept up one among the little girls, from which I anticipate more than can now be estimated.

I have more pleasure and more encouragement, in my labours, than I ever expected to witness in the same length of time. But I wish never for one moment to forget, that it is not I, but the *Lord* who is accomplishing whatever good may result. ———.

REV. DR. E. S. ELY.

TENTH COMMUNICATION.

Proceedings of the Assembly's Board.

On the 14th of September, 1828, the general agent visited the church in Frankford, Pa. under the pastoral care of the Rev. Thomas J. Biggs; and after the sermon by the agent, eighty persons of the congregation with great alacrity, came forward to have their names enrolled as annual contributors, under the usual form of subscription to the Board of Missions. By this simultaneous effort of the members of this religious society, forty dollars may be expected to accrue annually to the Assembly's missionary funds.

On the 15th of September, the executive committee appointed one missionary to labour for four months in the county of Geauga, in Ohio; one for six months on the south-eastern part of Ohio, along the Ohio river to the bounds of the presbytery of Ebenezer; one for six months at three different locations in the state of Pennsylvania; one for six months to St. Charles and its vicinity, in the state of Missouri; one for six months to St. Francisville and its vicinity, in the state of Louisiana; one for six months in two different places in Pennsylvania; and one for six months at Pensacola and its vicinity, in Florida. A short time previous, the committee appointed a missionary for six months to the state of Alabama; another to the state of Illinois for six months; and another for six months to the bounds of the presbytery of Ebenezer.

One of our missionaries lately sent to the state of Missouri, is about to be settled as a pastor in the church at St. Louis; having received a unanimous call from the people.

The Rev. Mr. Winchester, who spent four months in our service last year, and the rest of his time as a supply in two churches, which aided him by produce; and who has not received *one dollar in money* from any other source than our board; out of his one hundred and thirty-two dollars of missionary pay, he has made us a donation of *five dollars*.

On the 21st of September, the general agent preached in the morning of the Sabbath, in the church in Kingston, N. J. under the pastoral care of the Rev. David Comfort, and although the weather was unfavourable to general attendance, yet through the influence of the discourse, and of the pastor of the people, *fifty* members of this small congregation gave their names as annual contributors to the Board; the greater part of which were for *fifty cents* each. Several of the subscribers were coloured communicants.

On the evening of the same day the general agent preached in the church in Princeton, N. J. under the care of the Rev. George S. Woodhull, and after sermon, Samuel Bayard, Esq. one of the elders, and one of the Board of Missions, presented to the agent a donation of 30 dollars. With great cheerfulness the communicants and others came forward, and five persons subscribed one dollar each; four gave 25 cents each; and sixty offered fifty cents each; making the annual subscription amount to 36 dollars; and the whole sum obtained that evening, 66 dollars. Mr. Woodhull and his session have spiritedly entered into the measures of our Board; and expect to obtain a further addition to our funds. It is worthy of remark that in this congregation, three professors in the Theological Seminary, and one professor in the college, were enrolled on the same list with seven fellow-worshippers, who are people of colour. In this contribution the rich and the poor meet together.

The agent acknowledges the receipt of one dollar from Capt. Jos. Robinson; of 50 cents from Mrs. Ray; and of 10 dollars, from the Shippensburg congregation, Pa. under the care of the Rev. Henry R. Wilson.

A letter was received and read in the executive committee, on the 24th of September, from Mr. John Peters, clerk of the church in Lawrenceville, Tioga co. Pa. in which he informs us, that the communicants of that church are about 20 in number; that the village in which it is situated contains about 40 houses; and that our missionary, Mr. John M. Dickey, has lately preached there on two successive Sabbaths, to about 200 hearers, in

such a manner as to excite general attention, and give universal satisfaction. This little church appears of late, he says, to have been stirred up, not only to pray, but to act. They collected 15 dollars for a tract society; and have lately organized an association auxiliary to our Board of Missions, which expects before the close of this year to remit 70 dollars to our funds. They are urgent that Mr. Dickey should be directed to labour among them for a time at least; and they feel confident that they could for his support during the first year contribute 200 dollars.

"When you consider," says Mr. Peters to the Corresponding Secretary, "the destitute situation of this part of the Lord's vineyard, and think that there are here Tioga, Potter, and M'Kean counties without a Presbyterian minister, and without a single church of that order, except the one in Lawrenceville, and that it is at present the only place in which a good stand can be made, with a prospect of success, I hope you will use your influence in our behalf."

To this station the committee design to send a missionary as soon as possible; but many other infant congregations are in the same circumstances, and cry for teachers, when no teachers can be found for them.

From a letter dated at Morgantown, Va. and addressed to our President, the Rev. Dr. Green, the following extracts are presented:

"If an acceptable minister could be located in this place, and preach also occasionally in the vicinity, he would receive from the congregation 200 dollars. I would pledge myself for 150 dollars for the whole of his time. I do not at present know of any disengaged minister in this part of the country, who would be acceptable to the congregation, and who (obtaining a moderate support) would be likely to build up the church in this place. To raise the sum abovementioned, the preacher must be acceptable. Most of the contributors are not members of the church; and they require not only piety and orthodoxy in their preacher, but also a lively and fluent elocution, and pleasing address. If you can send us a young man endowed with the above qualifications in a tolerable degree, I have no doubt of his receiving the above support. To obtain the subscription, however, the people must first hear him. If the minister should prove acceptable to the people, and the Lord should bless his ministrations to the increase of the church and to the promotion of a religious feeling in the community, in any considerable degree, the time may be short during which we should need your aid; but if these pleasing anticipations should not be realized, the time may be long. I may remark, that we have here a Bible Society, Sabbath School, and a Tract Society, The church consists of about 50 communicants, who are mostly females in moderate circumstances; and some are straitened. We have a commodious meeting house, for which we are yet in debt about 100 dollars. The town contains about 600 souls; is healthy, and living in it is cheap. An academy has been tolerably well endowed in this town by the legislature, which will probably be organized in two years; at which time, if the minister be a man of learning, and is willing to increase his means by an increase of his labours, it is very probable that the presidency of the academy will be conferred upon him, with a salary of 4 or 500 dollars. Permit me to implore the favourable attention of the committee, and to beseech them, if consistent with their means and plans, to compassionate our condition, and come to the help of this church in the wilderness—this vine of the Lord's planting, which is well nigh perishing for want of culture: and may the Lord incline your hearts, and direct your way towards this region of moral and religious desolation."

Other similar applications will be presented in future.

E. S. Ely,
General Agent.

ELEVENTH COMMUNICATION.

In the Executive Committee, Sept. 29, 1828, the General Agent reported a donation of $5 from Mrs. Mary Allison, of Huntingdon, Pa. A letter was read from the Rev. James Thompson, of Alexandria, Pa., in which he informs the Agent, that after his visit to that place, 15 additional subscribers to those already reported were obtained; and that the *Female Missionary Society of Alexandria* had resolved to become auxiliary to the Board of Missions. This Society, he remarks, was formed for the purpose of supporting a missionary in Huntingdon county; and they still expect their funds, together with such aid as this Board may give them, to be appropriated to that purpose. He has remitted to the Agent $50 from this auxiliary, and expects to forward more before next spring. Mr. Thompson adds, "A few days after you were here, I brought the subject of the General Assembly's Missions before our people at *Shaver's Creek* and obtained 43 subscribers."

The Rev. John Peebles has paid the Agent $30 from the Female Missionary Society of Huntingdon, which has also become auxiliary to our Board; and gives

the pleasing information that thirteen additional subscriptions have been obtained in the church at *Hart's Log*.

TWELFTH COMMUNICATION.

Philadelphia, Sept. 22d. 1828.

Rev. Dr. Ely, Agent, &c.

Dear Sir,—In behalf of the South Carolina Domestic Missionary Society, I desire to make an application through you to the Executive Committee of the General Assembly's Board of Missions on a subject of vital importance to the Society.

The two great bodies engaged in Domestic Missions, viz. the Assembly's Board and the American Home Missionary Society, present so imposing a character, and are so much nearer the seats of theological preparation, that the S. C. Society can never hope to obtain missionaries while their calls seem to come in competition with the claims of those bodies; so that we must perish for lack of vision as sure as their objects are opposed.

In this state of things, I ask now, if your Committee, do not consider S. Carolina also as a part of the field they wish to cultivate? And if they do, whether they are not willing to transfer to us some of the men, whom they have engaged, we becoming responsible for their support, at a rate not lower than what is proposed by your Board? And if so, what number you can and will relinquish? I should desire to see and become acquainted with them before their going out, if we can obtain any.

It deserves to be noticed that most of the waste places and destitute congregations to whom the S. C. Society affords aid, are Presbyterian; that many Pastors of that denomination are wanted in the state, and that it is a primary object of that Society to provide for the supply of pastors by bringing desirable men on the ground, in contact with those who are now unsupplied, and they desire only such men as would not object, should Providence open the way for it, to settle in that part of the country.

The Society consists of Presbyterians and Congregationalists, though no evangelical people are excluded by the constitution: their operations are sanctioned by the Synod, and some of the most active and efficient ministers who have been settled over Presbyterian congregations within a few years commenced their labours in S. C. as their missionaries.

Hoping to hear from you in reply very speedily, as I am now on my way to the South, I remain, Dear Sir, yours respectfully,

JOHN DICKSON.

P. S. The Female Domestic Missionary Society of Charleston, also want a missionary for that important station. They propose a salary of $1000 I believe, (not less than 800 I am sure, and I know they have given $1000 in former years) to a City Missionary, so that a man of a small family might act in that capacity. No man will answer in S. C. in city or country, who does not unite warm and humble piety, to *good sense* and *good feelings*. I mean something liberal, and generous, in opposition to narrowness, prejudice and superciliousness, towards a people so far behind their Northern brethren, in education, and improvement of every kind.

REPLY TO THE REV. MR. DICKSON.

Philadelphia, Sept. 29th, 1828.

Rev. John Dickson.

Dear Brother,—Your letter written in behalf of the South Carolina Domestic Missionary Society was laid before the Executive Committee of the Board of Missions of the General Assembly; and I am instructed to say, that the Committee deeply sympathise with you, and your Society in the difficulties and obstructions which you have experienced in your pursuit of missionaries. We have found it impossible to procure half the number of labourers for our own Board which are urgently solicited from us by destitute regions of the country.

Since your application was first communicated, our General Agent has used his best endeavours to secure some young men for your section of the church; and, so soon as any can be found, we will transmit them to the care and patronage of the South Carolina Society.

We will inform Mr. John K. Cunningham, and Mr. Hugh Caldwell, two missionaries under commission from us, for six months each, that so soon as they have fulfilled their present engagements they shall have our hearty approbation to visit South Carolina and act under your directions.

If they should not soon become settled pastors, it is highly probable that they will resort to your bounds.

That the Lord may prosper your Society, and fill your state with the blessings of the gospel, is the prayer of your brethren of our Board.

E. S. ELY, *Cor. Sec. and Gen. Agent.*

The General Agent has reported to the Executive Committee a donation of $20 from Mr. William Nassau, senior; a contribution of $23 from the Presbyterian Church in Bridgeton, N. Jersey, under the pastoral care of the Rev. B. Hoff; a contribution of $50 taken up in the Third Presbyterian Church in this city, after the missionary sermon before the Synod of Philadelphia was preached by Rev. George Duffield; and $13 from contributors in

the Lower Tuscarora Church, by the hands of the Rev. John Coulter.

THIRTEENTH COMMUNICATION.

[The extracts of letters below are interesting, mainly, as a brief record of the last days and sorrows of *Samuel Bryson*, a promising youthful missionary, in the service of the Assembly's Board, whose eye but glanced at the "field of the world" and then closed in death.

The first agent commissioned by the Board of Missions to solicit funds for them, was Mr. Samuel Bryson, a Licentiate of the Presbytery of Huntingdon. He entered the Theological Seminary at Princeton in blooming health, and was one of the most intelligent, active, and pious members of that institution for two years. It was his design to have gone through the full course of three years; but in the midst of his studies he was affected with a cold, which was neglected, until it deprived him of the use of his voice. In this situation, unable to study, and able to speak only in a whisper, he was anxious to do something for the missionary cause, which had long engaged the warmest affections of his heart. But what could he do? He was fast hastening to the grave with a pulmonary complaint; and to preach was impossible. A brief statement was written for him, to show to the friends of Zion; and with this in his hand, like a beggar with his petition, (but a beggar only for Christ's sake) he went forth under the auspices of our Board.

He made his way as far south as Prince Edward County, Va., and there closed his earthly career in the family of Dr. W. S. Morton, who had compassion on the dying stranger, and for months gratuitously afforded him as good a home as he could have found this side of heaven.

The only return for this kindness which he could make was made by some instruction whispered to the child of his benefactors, and by his fervent prayers for their perpetual happiness.

The following extracts from his letters will excite sympathy for this young man, while they exhibit something of the trials of an agent sent forth to promote any of the great benevolent objects of the day. Callous indeed must be the heart of that man, who for the sake of any one but his Redeemer, and for the welfare of souls, would undertake to solicit funds, even from the pious among the rich men of this world.

In a letter addressed to Dr. Green, dated Richmond, Va., Oct. 31st, 1827, he thus writes:

"Though I had no particular instructions respecting the time and manner of reporting, I suppose it expedient, by this time, to give some account of my services.

"Nineteen or twenty days immediately succeeding the date of my commission, were necessarily occupied in business of my own, which time I hope, if permitted, to fill up in the service of the Board. I have not yet been actually *doing* for them a full month.

"As their agent, and recommended by them, I have generally been kindly and hospitably treated. Though at the same time I have generally been denied as to the object of my coming; and the reason generally assigned is, that they have given, for the present, or are engaged to give, all they can to religious purposes.

"Indeed, wherever I have been among the people of our church, the attention of the people, if not their liberality, has been drawn to a variety of objects; so that as one replied, "They have given to this and similar objects, *or at least fancy they have*, all they were able." Besides, other societies are much better known than this. Indeed, I find many liberal Christians who are entire strangers to this Board of Missions. But though I might, I shall not trouble you with further reasons for the little I have done.

"It may be expedient to give a particular statement of the collections I have made. The names I shall give as they are signed, without titles.

"Philadelphia, Sept. 17th and 18th, received of Ezra Stiles Ely $10, of Robert Ralston $10, of Silas E. Weir $10, of Samuel C. Ely, 50 cents. The two last of these donations are subscribed, but owing to a sudden call from the city, were not collected. Total collected in Philadelphia $30 50.

"Landisburg, Oct. 10, received of James M. Olmstead 50 cents, of James Diven 50 cents, of John Diven 50 cents, of Samuel Linn 50 cents. Total $2.

"Shippensburg, Oct. 11, Henry R. Wilson $1, David Nevin $1, Stephen Culbertson, $1. Total $3.

"Chambersburg, Oct, 12 and 13, Solomon Patterson $5, M. Colhoun $5, Susan Sloan $2, K. M. Ross $1, Ann Allison $1, Ann Lindsey $1, Mrs. (G.) Chambers $1, J. B. Ross $1, John King $1, John Brewster, $1, N. Culbertson 50 cents, Wm. Pym 25 cents. Total $19 75.

"Greencastle, Oct. 13 (Sabbath) and 15, received of one 50 cents, of another $1, though I made no proper effort in this place. Total, $1 50.

"Washington, D. C. Oct. 20—24, received of James M'Clerg $5, Jos. Anderson $5, Matt. St. Clair Clark $5, Cash $1, P. M. Gallaudet $1, William Williamson $1, James R. M. Bryant $1, Josiah Bosworth 50 cents, Anne Blagden 25

cents, a friend of missions 7 cents, George Watterton 60 cents. Total $21 32.

"Fredericksburg, Va. Oct. 26 (Sabbath) 29—nothing done. Received of an individual $1.

"Richmond, Va. Oct. 30 and 31. The reply is here as usual. 'The people are contributing at present to other objects as much as it is prudent to ask of them.' Yet received here of John W. Gordon $2, of Benjamin Brand $2, of Charles B. Williams $1, of James Gray $1. Total $6. May possibly receive more in this place.

"Accordingly, if my calculation be right, I have actually received in trust for the Board, $74 57, and have on my donation book $85 07. It may be thought strange, that of the $74 57 which are, or should be, in my hands, I can only transmit $40. But, sir, my expenses have been great, and may be yet greater, and I feel it important in this strange land, to have something in my pocket. But I trust the Board will lose nothing by me, though they may not gain much.

"My manner is to lay my business first before the pastors and elders. If they insist that it would not be prudent to solicit for this purpose at the time, I forbear, judging always of the force of their objections, and pass on. If they permit, they give me the names of persons from whom to solicit. Between Philadelphia and Mifflintown, Pa., I did not call; but all the way from the latter place to this, I did what I could in every town and city through which I passed."

In a letter, dated at Hampden Sidney, Prince Edward Co. Va. Nov. 5, 1827, he wrote thus:

"You did me a favour in recommending me to the employment which has brought me here, and I shall take it as an additional favour to be permitted to address you on this business.

"For though I hope it has been a blessing to me, and may be hereafter, and though I have no complaint to offer respecting the difficulty or disagreeableness of my service, yet I feel at present pretty clearly called to give it up. I have all the way been careful to seek direction from those I thought most capable of giving it; and the whole tenor of that counsel seems to lead me to this conclusion. In the first place, I find myself incapable, from want of speech, of informing the minds, and exciting, to any extent, the charities of the people respecting the claims of your Board. Without information and excitement afresh on this particular subject, they will give nothing, a few individuals excepted. But in the second place, among those who understand this object and acknowledge its claims, I can find but few whose liberality is not engaged by some other benevolent object. And thirdly, there are some (I might mention five or six pastors) who think this Board ought to give place to the American Home Missionary Society, and who, for that reason, are not free to encourage the former. These obstacles have been in my way from the first, and I find them increasing southward. In R—— I solicited from a few of the most benevolent, though I had been almost forbidden by one of the pastors, and they gave me in all *six dollars*; but they gave it with such a liberal kind of reluctance, that I was almost induced by my reflections afterwards, to carry them back their respective donations. It was evident that they were doing, and devising to do, much in Bible and Domestick missionary operations.

"All these considerations operate in strengthening the conviction that I ought, if possible, to lay aside every thing which would interfere, and submit to the treatment of some skilful physician, for the recovery of my voice. A mode of treatment has been prescribed by a number of respectable physicians, at different times, but with one consent; and this mode I have never yet adopted; partly because I did not fully credit the prescription, and partly because of adverse circumstances. But I lately heard of this prescription's effecting a cure in a similar case. I heard of this just as I last left home, and it made me pause. But as the Board had taken me up, and paid me 33 dollars in advance, I concluded to come on, and wait the Lord's will to afford me some convenient place and opportunity to do as that patient had done.

"And now, sir, though I am at a loss where or how to live while taking medicine, I feel it a duty to make it my object, and the only object to ascertain. And if the Lord has smitten me enough, perhaps he may be pleased to heal me; though I deserve to be beaten sorely. But, sir, I have no wish to trouble you with my concerns; and my trust is fixed in God. I love him the more as I feel his rod; and I hope, by his grace through Jesus Christ, I shall—but only this, please pray for me. I find it difficult sometimes to possess myself in patience.

"I expect to make use of my commission as an introduction on my way home; but not to solicit, unless some favourable opportunity may offer, nor, unless I am more successful than I have been, shall I expect any further allowance than the 33 dols. first advanced. And as soon as I am able, that is, (if the Lord will allow,) as soon as I find a convenient opportunity to sell my horse, I hope to remit to the Board

all that I have collected, except what I have already sent in a letter to Dr. Green.

"But not wishing to relinquish this business hastily, nor without good advice, I expect to remain here and wait, if you will please to write me immediately, your advice. Is it not best for the present to resign this business? I am assured that a southern climate will not help my voice, it must be medicine, and the sooner taken the better."

In a letter, dated at Prince Edward Co. Va. March 7th, 1828, and addressed to the Corresponding Secretary, he says:

"I hope, if you have a few minutes leisure, you will bear with me. I come to you, sir, on the same errand as when I came to you last fall, viz. to ask your advice.

"I confess I do not imagine how it is in your power, or in that of any body else, to advise me what to do; nor shall I *expect*, sir, that even your ingenuity and knowledge of things will be sufficient to meet my case. I shall not, however, despair of obtaining some clue from you by which I may find a way—perhaps through. The difficulty is, sir, that I can eat but cannot work. This was the substance of my complaint to you before, and you got an employment, for which I still thank you: but I was not able for it.

"I have passed a very soft winter, but its effects on me were hard. There has been very much rainy, damp weather; the same kind or similar to that which inflicted my present wounds at Princeton, two years ago. I have been situated in one of the choicest families, and had every convenience, but ah! this crazy flesh was a great trouble to me; ever, except in clear weather, and often then.

"Besides this, I necessarily felt myself getting poor in estate, which was a cause of some uneasiness. You will please to understand me, sir, as stating my case in order to solicit your counsel, and nothing else; if I should wish other aid, I will ask it again.

"My desires, sir, you will observe, are of the flesh. I feel in want of two objects; of the superintendance of a skilful physician; and, of funds to pay my debts. But suppose I should waive these as impracticable; then, if the Lord spare me, as well as I am, I want some employment that will bring me food and raiment. I confess I cannot conceive, nor hear of any way, in which I could expect to earn my necessaries, unless I should throw myself entirely into the world, and engage in some kind of merchandise, or learn a trade.

"I can teach a scholar Greek and Latin, &c.—perhaps I might teach six without much trouble. But I could do it better with *a voice*, and therefore I could not ask the same of an employer as if I had a voice. Besides, as to teaching, I doubt the sufficiency of my strength, unless I should have very few scholars.

"I suppose I have friends who would cheerfully pay that which I owe the Board. But I am too low to borrow, and perhaps too high to beg; at least I am not convinced that I am come to the last resort, and must solicit for myself."

Such as these letters exhibit him, was Samuel Bryson; and he, being dead, yet speaks the language of a truly Christian agent. His debt to the Board does not exceed 20 dollars, and that his widowed mother has determined to pay. With the exception of his want of health, and of a voice to plead our cause, we should be glad to employ fifty missionary agents like him. They would make the churches know at least, that the General Assembly has a Board of Missions; and that the missionary operations of the Assembly within the last *forty years*, have been chiefly instrumental in forming about 900 Presbyterian churches in the United States.

The general agent has received from a well known and responsible person, whose name he is not at liberty to mention, the following bond, viz.

"I hereby obligate myself to pay to the Treasurer of the Trustees of the General Assembly for the Board of Missions acting under said Assembly, ONE THOUSAND DOLLARS, in ten equal, annual payments of one hundred dollars each, for the purpose of spreading the gospel; one half of which shall be devoted to the cause of Protestant missions to South America;—the first payment to be made on or before the last day of December, 1829, on the following conditions—

First, That said Board will publish at least quarterly, a journal of missions.

Secondly, That the Corresponding Secretary and General Agent for the time being shall devote himself *exclusively* to his agency and secretaryship; and

Thirdly, That ninety-nine other persons will, on or before the 1st day of October, 1829, oblige themselves to pay an equal sum, in similar payments, to the same treasurer, and for the same object."

Signed, "L. M."

The general agent has received from a collection at the monthly concert in the Third Presbyterian Church in Philadelphia, $13.83; and he takes this occasion to commend some heads of families who pay weekly one cent to this monthly concert contribution for each member of their respective families. One cent a week for each member of most Christian households might easily be spared; and in the end of a year it would prove a con-

siderable augmentation of our missionary funds.

The agent reports a donation from Mrs. Henry Taylor, of Kishacoquillas Valley, of $5.00, forwarded by her pastor, Rev. James H. Stuart.

On the 19th of October, the general agent preached in the morning in the 4th Presbyterian Church in this city, under the pastoral care of the Rev. George C. Potts; and *ninety-three* subscriptions were obtained before he left the church. Of these $8.00 were paid on subscribing. In the afternoon of the same day he preached in the church at Kensington, under the pastoral care of the Rev. George Ghandler; and there he received $8.01 in hand, with seventy-two subscriptions in all, payable on or before the 25th day of December.

We expect all arrearages from our subscribers, as a Christmas present to the Board of Missions.

Solomon Allen, Esq., the Rev. Ashbel Green, D. D., and the Rev. Ezra Stiles Ely, D. D., have agreed to pay to the Board of Missions of the General Assembly, one hundred dollars a year, for ten years in succession, for the general purposes of the Board, provided ninety-seven other subscribers will agree to the same terms; it being understood that the death of any subscriber shall render void his subscription.

FOURTEENTH COMMUNICATION.

The General Agent has received from the Female Missionary Society of Rocky Spring Congregation, under the pastoral care of the Rev. John M'Knight, the sum of $20. "The resuscitation of the Board of Missions is," says Mr. M'Knight, "agreeably to my calculations, a very popular step in this region of country."

A few churches have begun to remember our Board in their prayers and contributions at the monthly concert. The 8th Church in Philadelphia, has remitted to us from this source, $9.65; and the 3d Church from the last concert and Sabbath evening rotation service, has paid $9.61.

The Church at Newtown, Bucks county, Pa. observe a season of thanksgiving after harvest; and on the last meeting of the kind, collected $15 for charitable objects; $5 of which their pastor, the Rev. Alex. Boyd, has paid to our treasury. The remaining $10 have been equally divided between the Bible and Tract charities.

Sundry contributors in the 1st Church in this city have paid $22.75; and $6.25 have been paid by annual subscribers in the church at Neshaminy, in Bucks co. Pa.

The Rev. Thomas Barr, of Wooster, Ohio, has accepted of an agency in behalf of the Board of Missions, for that state; and the Rev. Joseph Labaree, of Oxford, N. Carolina, for S. Carolina, Georgia, and Florida.

The Missionaries at present employed by the Board are *forty-five;* and the monies paid by the Executive Committee since the 16th of June last, amount to $3388.7.

The Rev. John Rhoads, one of our missionaries, has laboured in Luzerne county, Pa. since June, 1821, in no less than ten different, feeble congregations, scattered over an extent of forty miles. In one place, which had only 12 communicants when he became their pastor, there are now 46, notwithstanding deaths and other removals. From June, 1821, to June, 1828, he had received towards his worldly maintenance in produce and money, no more than $7.49. He concludes the journal of his last mission for our Board, of two months, thus:

"During my mission I have preached 34 times; administered the Lord's supper 3 times, baptized 10 children, and travelled 400 miles. The state of religion in Luzerne co. from present appearances, cannot be said to be languishing, although no particular indications of a revival are visible. Meetings on the Sabbath are generally well attended, in good order and solemnity. The churches in which I have laboured, have been blessed with small additions, and many of their members appear to be enjoying that comfort and peace within, which the world can neither give nor take away. The many waste places in this county, present to our view an occasion for mourning and lamentation.—The inhabitants are not only poor and unable to support a regular and orthodox ministry, but are overrun with heresies; and, from want of proper instruction, greatly pervert the Scriptures."

The Executive Committee have appointed Mr. R. for two additional months, to perform service in his circuit; and thus by contributing annually $132 towards his support, he will be enabled to continue in his humble, faithful tours of duty through the whole year.

During the *four* past years the Board of Missions have assisted in the support of the Rev. Alvan Coe, as a minister of the gospel, and teacher of an Indian School in the Territory of Michigan. His present location is at *Sault de St. Marie,* (the Falls of St. Mary,) near the outlet of Lake Superior. He has received from us, missionary pay for three months in a year; and for the remainder of his support has, we believe, depended on his own industry. He has frequently preached in the garrison at the Fort of St. Mary, and has been very acceptable to the few pious persons whom he has found at that station. In the conclusion of his last journal, lately received, he says:

"I have attended my Indian School usually on week-days, except Saturdays.

I teach my scholars to spell both English and Indian words. I have had, of late, rising of 30 pupils; a few of which are white children; but most of them half-breeds. The full-blooded Indians who have been at school this season, have (in September) mostly gone to the woods with their parents. In the preceding journal I have included 14 sabbaths, and during my mission have preached 20 times; besides attending 24 religious meetings, which I conducted without preaching.

"If the Board think best they will please to send me another appointment. If I am again appointed, my object would be principally to instruct the natives. I was gratified to learn that the Board are making vigorous exertions to advance the kingdom of our divine Lord and Master. While they cast the mental eye over the expansive dominions which now lie in the shadow of death, I would invite them to look at this region. The Chippeways are very numerous. The Indian Agent here says that there are 8000 under his agency. Many of the same tribe are in the British territories. I think that the Indians in this region are not so much prejudiced against the whites as those in many other parts of the country. At a treaty about two years ago, the Indians gave a section of land near *Sault de St. Marie*, for the purpose of having a school; and our government engaged to pay them $1000 annually for the support of a school: $2000 will soon be due. It has been expected that our Baptist brethren would make an establishment among the Chippeways, and have the appropriation of this money. Why do they delay so long? If they are not determined to occupy this field, will not your Board? Probably some of their ministers in your city will know whether any thing has been done in this business. If they will occupy this spot, the field before us is still wide and long towards the west. The country between Lake Huron and the Mississippi is inhabited by Chippeways, and some parts of it are fertile prairies. I am much in favour of forming colonies among the Indians; and with proper encouragement many families I think would renounce the chase to live by labour. The idea that the aged Indians are to be abandoned seems to me to be wrong. The Wyandotts at Upper Sandusky in Ohio; the Ottowas near Mackinac; and some Chippeways on Drummond's Island in Lake Huron, are examples which prove, that aged Indians can be civilized and christianized."

To enable Mr. Coe to continue his labours among the aborigines of our country who surround him, the Executive Committee have renewed his commission; and would be thankful for the men and money requisite to send him a reinforcement. In the mean time our brother says, "if the Baptists are coming, do urge them on." There is room enough in our waste places for all the services, zeal, wisdom, and funds of all the Missionary Societies of all denominations of true Christians in our country. "Let us all be up, and doing. Let us be valiant for the truth, and our blessed Captain of salvation."

We have now published the names of all the annual contributors, which are in the possession of the General Agent; but in several congregations he has enrolled many with their consent, and left the lists to be completed by the sessions. It is hoped that these will be forwarded before the commencement of the ensuing year. It would be a still greater favour, if some congregations *not visited* by the Agent of the Board, would remit to us the names of many contributors to the 50 cent fund. Why should not every minister of the Presbyterian Church, who feels a friendly regard for its Board of Missions, become at once an agent in his own congregation? Is it *too much* for us to ask of every Presbyterian in our connexion who can spare that sum, without subjecting himself to any serious privation, that he would pay *fifty cents* annually in aid of the missionary operations of the General Assembly? Will any benevolent donor to other associations give them the less for giving us *fifty cents?* But if we can render this contribution general in the Presbyterian Church, we shall give God thanks, take courage, and go on prosperously.

E. S Ely, Cor. Sec. &c.

FIFTEENTH COMMUNICATION.

The executive committee have received from Miss Elizabeth Hackett, a donation of $1; from six subscribers in the Third Presbyterian Church in this city $3; from the Rev. Septimus Tustun, advance returned in full $8.37½; from a physician in Columbia, Pa. being the avails of the practice of medicine on the Sabbath, remitted by John M'Kissick, Esq., $5; from a missionary box, by the same, 50 cents; from the Rev. John Joyce, on account of five subscribers to the Philadelphian obtained agreably to the offer of the editor, $5; from Mr. Anthony Finley, his Ancient and Modern Atlas, for the use of the executive committee, worth $14; and from Ezra S. Ely, $17, towards the instruction and relief of an Indian youth; and $50 in aid of a church in the state of Missouri.

The number of missionaries appointed under the patronage of the Board since May last, now amounts to *fifty-three.*

Of our missionaries there have been sent during the present year, 6 to the state of New York, 13 to Pennsylvania, 7 to Ohio, 5 to Indiana, 3 to Missouri, 1 to Arkansas Territory, 1 to the Territory of Michigan, 1 to Tennessee, 3 to Ken-

tucky, 4 to N. Carolina, 3 to Louisiana, 2 to Florida, and 4 to other places.

The executive committee have resolved to pay the City Sunday School Union $200, towards the support of Mr. John L. Grant, for one year, while preaching to the apprentices of this city.

Mr. Joseph A. Mines having been sent to the bounds of the Ebenezer Presbytery, has received a call from the church in Maysville, Ky. which he intends to accept; and has in consequence left our service.

The Rev. William S. Potts, having been sent to Missouri, has become the settled pastor of the church at St. Louis; on returning his letter of instructions, he thus writes—

St. Louis, Oct. 27, 1828.

"I received the accompanying commission at Nashville, Tenn. on the 28th day of April last, and commenced my mission on the 1st of May following. On Sunday the 4th of that month, I preached at Hopkinsville, Ky. and addressed the Sabbath school in that place. The church here had been for some time in a destitute situation, but their pastor elect, Rev. Mr. Campbell, from Virginia, arrived the same day with myself. I left Hopkinsville on Monday morning, and was occupied until Saturday following in travelling to Kaskaskia, in Illinois. The country passed through in this journey is but little inhabited, and the few inhabitants whom I found, were chiefly illiterate. The only chance that I had for doing good was by occasional conversations by the way side, and in the cabins in which I lodged; and by the distribution of tracts.

"On Sunday the 11th, I preached to a small congregation in a school room at Kaskaskia. There is but one meeting house in the town, which is occupied by the Papists. I preached morning and evening, and heard Rev. Mr. Matthews in the afternoon. Owing to the solicitations of the people, I consented to remain the following day, and preached a third sermon, at which time the house was crowded with attentive auditors. The church in this place is very feeble. They have had the labours of the Rev. Mr. Ellis, a missionary from the H. M. Society, until within a short time. The Rev. Mr. Matthews is now their supply. From conversation with the people here, as well as from what I have seen, I do not doubt that a popular and devoted man might build up a church in this place. The population is about 1000, principally Papists.

"I arrived at St. Louis on Wednesday the 14th of May, addressed a prayer meeting on the following evening, and preached twice upon the succeeding Sabbath, to very attentive audiences. On Tuesday the 20th of the same month, I received an invitation to supply the pulpit for 6 months, and on the 13th of July received an unanimous call to the pastoral charge of the church. During my residence at St. Louis, the house of God has been generally well attended, and by an attentive audience. A spirit of prayer has, I trust, in some degree, been poured upon the flock of Christ; and sixteen persons have been added to the church.

"On the last Sabbath, October 26, I was ordained and installed pastor, by the Presbytery of Missouri. I deem it unnecessary to enter, at the present, more into detail, as some communications have already been received from me, describing more fully the condition and prospects of the church. It may, however, be important to add, that upon taking charge of the pulpit in May last, a heavy debt of about $4,500 was depressing the church; since which time, we have been enabled to reduce it to about $2,000. I state this fact as an evidence of the interest at present taken in the worship of God."

On the 23d day of November last, the General Agent preached in the first and second Presbyterian churches, in Baltimore, and met with the hearty co-operation of their pastors, the Rev. William Nevins, and the Rev. John Brackenridge. The result of their aid, and the amount of annual and other contributions, will be communicated hereafter.

The Executive Committee request the attention of their fellow members, of the Presbyterian church, to the following

PLAN

For rendering Sessions Auxiliary Societies to the General Assembly's Board of Missions.

It is believed, after much reflection, that Sessions may become the best auxiliary Missionary Societies that can exist in the Presbyterian Church; that they are more happily adapted to this purpose than any other associations that can be devised, and may supersede the necessity of any other. Sessions are already formed, and must be continued as an essential part in the order and government of the Presbyterian Church; and by their taking an agency in missionary affairs the church will act *directly by her own officers*, which is the most proper and desirable mode of action, in every thing in which the church is concerned. By Sessions assuming the form of Missionary societies, all the trouble and all the expense of forming other Missionary associations will be saved; and at the same time Missionary bodies will become more numerous, and more extensively and generally influential, through

out the whole Presbyterian population, than they can ever be otherwise rendered. Missionary operations will in this way be more intimately brought home, as they need to be, to every congregation and to every individual in it, as a concern of their own: and when the people see their own representatives, men of their own choice and in whom they have confidence, managing and superintending this business, they will be likely to contribute more willingly, generally, and liberally, than they would otherwise do. If in some places it should be considered necessary or expedient, that an individual or two, without becoming regular members of session, should be joined with it for the special purpose of conducting missionary business, there could be no objection to such a measure.

(*To be continued.*)

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sum for their Theological Seminary at Princeton, N. J during the month of December last, viz.

Of Messrs. Towar and Hogan $30, for the privilege of printing another thousand copies of the Confession—one-half of this sum is for the Contingent Fund of the Theological Seminary	$15 00

The Treasurer has the pleasure to report the following sums received in aid of the extended operations of the Board of Missions, viz.

Of Rev. Alexander Heberton $16 35, a donation from the Female Sewing Society of Allenstownship Congregation, and $5 65 from a few individuals	$22 00
Of Rev. Colin M'Iver, Treasurer of the Presbytery of Fayetteville, from the several congregations of Centre, Ashpole, Laurel Hill, Red Bluff, Bethel, and Little Peedee	125 25
Of Robert Ralston, Esq., from the First Presbyterian Church in Pittsburg, under the pastoral care of Rev. Dr. Heron	53 00
Of Second Presbyterian Church Philadelphia, at Monthly Concert	9 48
Of do. subscriptions, including a donation from Miss Mary Jones of $5	99 50
Of Messrs. Towar and Hogan, the other half of the above sum	15 00
Of Rev. David M'Kinney of Meadville, per Mr. Jacob Clarkson	10 00
Of Mr. James Algeo, subscriptions in Fourth Presbyterian Church, Philad.	42 25
Of Mr. John M'Mullin, do. in Sixth do.	200 00
Of the Rev. Dr. E. S. Ely, General Agent of the Board of Missions, as per his statement of particulars below	668 80
Amount received for the Board of Missions	$1245 28

Dr. Ely collected the above sum of $668 80 from the following persons, viz.

From Rev. Septimus Tuston	8 37
John M'Kissick, Esq., Columbia, Pa., from a Physician's practice on the Sabbath	5 00
Mission Box by do.	50
E. S. Ely, for an Indian youth	17 00
Rev. John Joyce, for 5 copies of the Philadelphian	5 00
Monthly Concert in Dr. Ely's church	7 00
Monthly Concert in Mr. M'Calla's church	6 15
Mr. Jos. A. Mines, returned	33 00
E. S. Ely, a donation for the church in St. Louis, Missouri	50 00
J. W. Parkins, Esq., an English gentleman at Troy	10 00
Rev. John Coulter's congregation in Tuscarora, Pa.	12 00
Rev. Jas. Linn's do. in Bellefonte, Pa.	31 78
Rev. John Hutchinson's do. of Mifflintown and Lost Creek	20 00
Mrs. Bryson, in full for her son, Mr. Samuel Bryson, Agent	20 00
A Baptist to Mr. J. M. Dickey, 37½ cts.—Wyalusing, Pa. per do. $7 37½	7 75
Smithport, Pa.	5 00
Carried forward	238 55

Brought forward	$238 55
Warren, Pa.	10 00
Annual Contributions in Rev. Dr. Ely's church, Philadelphia, viz.	
Mr. Robert Steele	5 00
Lemuel Lamb, Esq.	12 00
Messrs. William Linn, E. W. Cook, Jas C. Thompson and wife, and Robert Thompson and wife—4, at $10 each	40 00
Wm. R. Thompson and wife, for 1828 and 1829	20 00
John W. Thompson	4 00
Robert Mercer	3 00
Thomas Sparks $5.—Mrs. Maria M'Clure $5	10 00
Jos. B. Mitchell and family $3 50.—Mr. Henry Tumbleston and wife $2	5 50
Fredk. Myerle and wife $2.—Widow Mary Hunter $2	4 00
Robt. O'Neill and wife $1.—Miss Margaret Thompson $1	2 00
Miss Mary Barry, Fred. A. Raybold, Mrs. S. A. Raybold, Mrs. Sophia Donaldson, Miss Sarah M'Mullin, Mrs. M'Ginley, Mrs. Meeker, Hannah, a servant, Mr. Maximilian M. Towsk, Mr. A. Landsbury, —10, at 50 cents each	5 00
Mrs. Eliza Cunningham	5 00
Mrs. Catherine Lafferty	25
Mrs Margaret Carswell	25 00
Other contributors in the same congregation	105 50
Payments to the Board of Missions for the church at Oxford, N. C.	
Rev. Dr. E. S. Ely and Robert Ralston, Esq, each $20	40 00
Messrs. William Brown, Solomon Allen, and Charles Chauncey, each $10	30 00
Cash, 3 of $5 each	15 00
Messrs Jos R. Ingersoll, E. W. Cook, John K. Kane, John Wurts, Edward Burd, David Lapsley, Jr., Elihu Chauncey, Robert Ralston, Jr., Thomas Biddle, Thomas Elmes, Rev. Dr. Thomas H. Skinner, Rev. Dr. Samuel B. Wylie, Joshua Tevis, J. M'Alpin, and A. Elmes—15, at $5 each	75 00
Messrs. D. Winebrenner and W. Nassau, sen.—2, at $2 each	4 00
Contributors in the church at Kensington, by Rev. Geo. Chandler	10 00
Amount of Rev. Dr. E. S. Ely's collections, as above credited	$668 80

View of Publick Affairs.

EUROPE.

The latest European intelligence received in this country, so far as known to us at the time we write, is to the 8th of November ult.

BRITAIN.—The British parliament was still in recess, at the date of the last advices —it would probably meet for the despatch of business, about the 26th of November. The king's health was the subject of a good deal of speculation and anxiety. He was so far recovered from a serious indisposition, as to ride out; but the prevalent opinion seemed to be, that he had a complication of disorders, which was likely, before long, to terminate his life.

A London paper of the 7th of November says—"The frequent conferences which have taken place between the French ambassador and Lord Aberdeen have induced many persons to think that the courts of France and England are arranging some important measure relative to the affairs of the East. That these conferences are of an important and pressing nature may be inferred from the fact of Prince Polignac delaying a visit to France, which we have heard he was on the point of making several days ago. The Austrian ambassador has, too, received frequent despatches from his court within the last week or two—a circumstance calculated to strengthen the opinion that something is on the *tapis* respecting the Turkish and Russian war."

The eccentrick and impudent William Cobbett had formally offered himself to the king, as his prime minister; and had also addressed a curious letter, on that and other subjects, to the Duke of Wellington—Official accounts had been received from the head quarters of the Russian army, relative to the taking of the fortress of Varna. The following extracts from the Russian bulletins, and from the Prussian State Gazette of the 24th of October, will give our readers a general view of the recent successful operations of the Russians against the Turks.

"The difficulties and suffering of the army before Varna have been crowned with victory. The reduction of the fortress was the result of a general assault on the 25th of September, or the 7th of October, in which a few of our gallant soldiers penetrated to the very middle of the town, on the night of that day. Such was the alarm produced in the enemy by this bold and successful exploit, that a conference was upon the moment proposed, and Jussuf Pacha himself was the first who commanded his followers to lay down their arms unconditionally, and without stipulation of any kind, and to pass over to our camp. In the course of the night, and on the next morning, his example was followed by the whole garrison, save only the Captain Pacha, and a few followers, composed of his immediate suite, who threw themselves into the citadel. They were afterwards made prisoners there by the Russian soldiers, who had entered by the breaches made in the external defences of the town. From the accounts of the prisoners, which, however, are somewhat various, it is conjectured that the garrison of Varna, with the armed inhabitants, amounted in the beginning, to at least 22,000 men—at the time of the surrender, they numbered but 6,000. We cannot, however, at present, pretend to give a correct list of the prisoners, nor any statement of the stores, ammunition, and so forth, that have fallen into our hands."

Thus far the Russian Bulletin. The statement of the Prussian Gazette, it will be observed, relates to the same events that are summarily mentioned in the Bulletin, only with more particulars, and an account of the final and formal surrender of the fortress.

"Already, on the 8th of October, at noon, a private secretary of the Captain Pacha, accompanied by two other Turks, appeared on board the Paris, to commence a negotiation for the surrender of Varna. By the Emperor's orders, he was referred to Admiral Greig, but returned without coming to any understanding. The negotiation was, however, renewed by the same envoy, on the morning of the 9th, in Count Woronzow's tent, but did not lead to a more favourable result. In the evening Jussuf Pacha himself appeared, and the result of the conference with him was, that a positive declaration was promised for the next day. The Pacha returning on the 10th, gave his declaration that he must acknowledge the impossibility of defending the place any longer, and therefore could only vote for the surrender. As the Captain Pacha, however, would not consent to a capitulation, on any terms, he [Jussuf Pacha] had resolved not to return into the fortress, but to place himself under the protection of the Emperor. When this resolution was known in the town, all the troops that were under the command of Jussuf Pacha, immediately laid down their arms, and during the night of the 10th, and on the morning of the 11th, they came in troops, with their commanders, out of the town, to surrender themselves as prisoners of war to the besiegers. After the garrison had, in this manner, dissolved itself, the Captain Pacha, who, with those that remained faithful to him, had fled into the citadel, requested to be allowed to retire unmolested, with 300 men, to the corps under Omer Vrione. The Emperor granted this, on condition that he should either take the road by way of Pravati, or embark for Bourgas.—Towards noon, deputies came from the town, and requested permission to deliver the keys to the Emperor. The Emperor received them on the top of the telegraph mountain. The town was occupied by the Russian troops, and a salute from all the ships announced and accompanied this happy event."

"The ambassadors and envoys of Foreign Powers, who embarked at Odessa on the 3d, arrived in the road to Varna on the 8th. They are Prince Philip, of Hesse Homburg, the Austrian Ambassador; the Duke de Montemart, the French Ambassador; the Prussian Charge d'Affaires, Councillor Von Kuster; the Prussian Lieutenant Colonel, Von Thun; the Swedish Ambassador, Baron Von Palmstierna; and the Hanoverian Ambassador, Lieutenant General Van Dornberg. They will remain on board the ship which brought them."

It also appears, that a few days before the capture of Varna, a decisive victory was gained in Wallachia, by General Geismar, over a Turkish army of 26,000 men, commanded by the Seraskier of Widdin. A bloody contest was maintained by the opposing forces, during a whole day, without any decisive advantage on either side. But, in the course of the following night, General Geismar surprised the Turkish camp, and gained a complete victory. Twenty-four pair of colours, and seven cannon were taken. Geismar has been promoted, and the rear of the Russian army is supposed to be rendered

safe, by the advantage obtained in this battle—The Russians always have a religious celebration of their victories. "Early in the morning of the 12th of October" (says the Prussian Gazette), "a *Te Deum* was chanted in the camp of Count Woronzow, and in the presence of the Emperor, in celebration of the fall of Varna. The finest weather favoured the solemnity, at which all the diplomatists and officers were present. On the same morning, the Captain Pacha marched out of the citadel, together with the troops in favour of whom a capitulation had been agreed to. On the 13th, his Majesty, the Emperor, attended divine service in the Greek Metropolitan Church of Varna. On the evening of the 14th, his Majesty had it in contemplation to embark for Odessa, and thence to continue uninterruptedly his journey to St. Petersburg. The *corps diplomatique* was to embark for Odessa at the same time. Omer Vrione retreated immediately after the surrender of Varna, and had taken up a position on the opposite bank of the Kauitshik. He was closely pursued by Prince Eugene of Wurtemberg The Grand Vizier had already advanced as far as Kauitshik, to support Omer Vrione, but in consequence of recent events, had also made a retrograde movement."

We have been thus particular, in our account of these Russian successes, because publick anxiety has been long excited on this subject; and because we know that a considerable number of our readers look to this part of our work, for nearly all the news and politicks that they think it necessary for them to become acquainted with. We shall only add, that it was uncertain, at the date of the last accounts, whether the Russians would, or would not, continue the war in a winter campaign.

On the 24th of October, there was a great meeting, supposed to consist of 30,000 individuals, at Kent, in England. The meeting was held to consider of the propriety of addressing parliament on the Catholick question. The leaders of the opposite parties attended, and made speeches, and, after a good deal of altercation, the mob dispersed peaceably—The anti-Catholick party seemed to have the advantage.

By the last accounts, it would seem that the price of grain has, after a short fall, again become as dear as before.

FRANCE.—By a commercial ordinance, of the 20th of September, the king of France has permitted the importation of provisions, and certain articles of merchandise, into two ports of the Island of Guadaloupe, after the 1st of January, 1829. It appears that the French government have prohibited the export of grain from France, and that 15 cargoes of grain, which were about to be sent from Havre, have been arrested by this prohibition. It is said that the notorious Talleyrand is writing "Memoirs of his eventful Life," not, however, to be published till after his death—He can, probably, tell more secrets, if he will, than any other man living. He is reported to have lately lost three millions of livres, by the failure of a banker in Paris, but that he has still left twenty thousand pounds sterling, per annum—It appears that couriers frequently pass between Paris and London, and that the subjects of discussion are known to be the intervention of France, Britain, and Germany, to compel Russia to make peace with the Turks. The late successes of the Russians seem to have awakened the jealousy of all the other *great powers*, as they are called—but of Britain more than any other.

SPAIN.—We have observed no change, during the past month, in the affairs of this kingdom. The yellow fever has prevailed dreadfully at Gibraltar, and was but little abated at the last accounts.

PORTUGAL.—The most recent intelligence from Portugal, represents the whole of the northern provinces of this kingdom as being in a most convulsed state. A force of 20,000 Guerillas, hostile to the government, was stated to be within three leagues of Oporto, on the 22d of October. Business is nearly at a stand, in almost every part of the kingdom, and commerce is annihilated. It would seem as if a re-action was taking place; but the mass of the people are so under the influence of popish superstition, and nearly the whole force of that superstition is so enlisted in favour of the usurpation and tyranny of Don Miguel, that any thing friendly to liberty, either civil or religious, is scarcely to be expected at present.

GREECE.—It is stated in the French Moniteur of the 2d of November, that despatches "have been received from the Marquis de Maison, announcing the surrender of the fortresses of Coron, Modon, Navarino, Patras, and the Castle of the Morea, which had been left by Ibrahim Pacha, in the occupation of 5500 Turkish and Egyptian troops, who were to be immediately embarked for Egypt, with their arms and baggage. The colours of the allied powers, (French and English,) were hoisted in the several forts; and the Marquis de Maison, states his intention to deliver up Coron to the Greek Government, as soon as it shall send regular troops to occupy it."

The most recent accounts from this interesting and long oppressed country, speak favourably of its present prospects. It appears that the people, whom the horrible

ravages of the Arabs and Turks have left in life, are desirous of instruction; and that measures are taken to afford it, and to organize institutions favourable to agriculture, mercantile enterprise, and free government.

TURKEY.—The late successes of the Russians appear to have produced much excitement at Constantinople. "The standard of the Prophet" has been raised; a measure never resorted to but in cases of great interest and peril. We have seen a particular description of this Mohammedan ceremonial—A splendid procession, commencing at the Seraglio, extended through the city, and terminated in a military camp in the suburbs. What relates immediately to the standard, is as follows—"Behind a body of Niemas of the first rank; many Emirs, the Mufti-, Kadis [Judges], &c., was a superb carriage, bearing the case of the sacred standard. The 'Standard of the Prophet' was itself borne in the hand of the chief of the Emirs, whose office it is to guard this palladium, and who rode on horseback. The standard seems to be of small size; it was covered with green silk; it was surrounded by twelve singers, hymning glory to the Prophet, and as many pages, flinging over it the most costly perfumes. Immediately after, followed the Sultan in person, dressed with great simplicity. He wore a white shawl over his head, and a scarlet surcoat. He had no guard in immediate attendance upon his person, but he was followed at some distance by about 1000 infantry and 1500 cavalry, regular troops, all trained to the new tactics by the monarch himself."

It is stated that an immense number of troops, and quantity of cannon and ammunition, are pouring into the camp; and that the Sultan was going to set out for Adrianople. If peace should not take place, during the present winter, it is probable that the most appalling carnage will be witnessed in the next campaign.

ASIA.

In the political or civil state of this most populous quarter of the globe, no changes or events of importance have come to our knowledge, for some time past. The rebellion, which for a while seriously disturbed the Chinese empire, seems to be nearly or entirely quelled: And that which threatened the expulsion of the Dutch from the island of Java, remains much as it was when we last noticed it. In hither India, the concerns of missions—in our view, the most important concerns in the world—are highly prosperous and promising. The American missionaries have left Palestine, in consequence of the war with Russia, and the part taken by Britain and France in settling the Turkish quarrel with the Grecks. But they have left behind them a seed of divine truth, which we trust will yet spring up, and bring forth much good fruit—We hope it will not be long ere they will be permitted to return, and pursue their efforts to propagate the pure gospel on the soil where it was first proclaimed.

AFRICA.

It appears by an extract of a letter, dated at the Cape of Good Hope, July 22d ult., that war was likely to break out between a powerful native chief, by the name of Chaka (whose territories approach those claimed by the English) and his European neighbours. Chaka was advancing, with an army of thirty thousand men, toward the settlements of the British and their allies, and had defeated one native chief who opposed him—killing all, without exception, that fell into his hands. Negotiations were going forward with this powerful chief; and, in the mean time, every effort was made to raise a force that might be able to oppose him, if war should ensue.

We observe, with great pleasure, that another corps of emigrants is about to sail for Liberia. Many more, it is stated, are desirous to emigrate, than can get away for want of the means to fit out vessels to convey them. Surely our general government ought, by this time, to be satisfied that the colony at Liberia is, on national considerations, deserving of a liberal national patronage.

AMERICA.

BUENOS AYRES AND BRAZIL.—It appears that peace is fully ratified between these lately belligerent powers. We have not seen the treaty, but understand that neither party has obtained all that it contended for—The Banda Oriental, however, will be a separate and independent power. We have little doubt that the war was terminated only because both the contending parties were so exhausted, that they could not continue it longer: And the last accounts represent both as in a state of great stagnation, in regard to any profitable business; and both, also, as suffering grievously from the depreciated paper currency, which was issued to enable them to carry on the war.

COLOMBIA.—The New York Journal of Commerce contains the following article. "We have received Carthagena papers to the 13th of November. They are mostly filled with official documents of no interest. We should not forget to add, however,

that the celebration of Bolivar's birth-day occupies the principal part of one of them, and that the poet maintains a conspicuous place with his column-long ode.

"There is no longer any doubt as to Santander's fate. His connexion with the late conspiracy, seems to have been proved to the satisfaction of the court before which he was arraigned, and he must, of course, suffer the consequences.

"We have seen a letter, received by the Medina, from a very respectable source, dated Bogota, October 28, which says, that General Santander has been condemned to be executed, and that the president has passed the sentence over to his cabinet for their sanction. This will probably excite a sensation in this country adverse to Bolivar, unless the evidence is made known on which he was convicted: for Santander has, for the past year or two, been a favourite with many in the United States. If it is consistent with the public safety, we hope that Bolivar will generously grant him his pardon, and set him at liberty—it would add an imperishable gem to his character."

MEXICO.—The treaty of amity and commerce, negotiated by Mr. Poinsett, between this republick and the United States, has not, that we can learn, been ratified as yet, by the proper authorities of the former—It was said to be still hanging in suspense before the Senate of the Mexican government. The Mexicans, from their neighbourhood to the United States, are far more jealous of our citizens, and the measures of our government, than any of the other republicks in the Southern part of our Continent. To conciliate them, and yet to preserve our own rights unimpaired, is certainly our best policy; but how to reconcile the two parts of this policy, is a pretty difficult problem.

UNITED STATES.—Congress met, and in both houses a quorum appeared, on the day to which the adjournment of the previous session had been made. The President's message was, in our judgment, one of the best we have ever read—clear, dignified, comprehensive, exhibiting the prosperous state of our country, not only in its finances but in its other various interests, in a manner fitted to cheer the heart of every real friend to his country—and recognising, in a manner calculated to gratify every Christian, the obligations we are under to the good providence of God, and the demand which it makes of gratitude, on our part, for the distinguished favours of Heaven. We are glad to learn, by every report we have heard from Washington, that the president contemplates his retirement from office with no apparent regret. We pray that he may go to that retirement under the divine benediction; that it may be peaceful and happy; that it may be spent in still rendering to his country such counsel and services as befit an able statesman in private life; and in those devout exercises which may be happily preparatory to a state of felicity and honour in a future life, in comparison with which, all the possessions and honours of the present fleeting scene, are but dust and shadows. With equal sincerity and earnestness, we pray that the president elect may come into office under the smiles, protection, guidance, and blessing, of Him who ruleth over all; that all the predictions of his enemies may be falsified, and all the anticipations of his friends be realized and exceeded; that he may deserve and possess the confidence and approbation of all parties, in a great republick of enlightened freemen; that his administration may be blessed to promote extensively all the interests of the country, which his heroic valour has so eminently contributed to defend and honour; and that he may at last receive from the Judge of all, the plaudit, in view of which all human applause is emptiness and vanity—"well done good and faithful servant, enter thou into the joy of thy Lord"—Such are the real feelings and prayers of a *Christian Advocate*, in reference to one that is, and one who, if life be spared, will shortly be, the chief magistrate of a Christian community, enjoying, in an unparalleled degree, the favours of the God of providence and grace.

We are glad to find that the members of Congress, of the opposing parties, seem to have laid aside their former asperities, and to have greeted each other as friends and co-patriots—May such a spirit be truly felt and long continued—The details of congressional proceedings, it would be useless for us to recite. There is, perhaps, not a reader in our country, who takes an interest in political concerns, that does not read a newspaper; and congressional proceedings are favourite articles in all newspapers. We must, however, express an earnest hope, that the petitions may be successful which are going to Congress with numerous signatures, from those whose wishes best deserve regard, that the Sabbath may no longer be desecrated by a national act, in permitting the mail to be carried, and the post offices to be opened, on that holy day; and that the nation may no longer be disgraced by the permission of a traffick in slaves, in the district for which the Congress of the Union immediately legislates—May the year on which we have just entered be distinguished by national righteousness and individual virtue and piety, that, not in empty compliment, but in substantial verity, it may be a happy new year to every American citizen.